سازمان شاهنشاهی
خدمات اجتماعی
۱۳۲۶

۱۸۱۶۲

به سرپرستی عالیهٔ

والاحضرت شاهدخت اشرف پهلوی

چاپ نو از پنجاه کتاب چاپ شدهٔ نایاب در بارهٔ ایران

یادگار پنجاهمین سال تاجگذاری بنیادگذار دودمان شاهنشاهی پهلوی

شاهنشاه بزرگ رضاشاه پهلوی

کتابخانه تخصصی ادبیات

اردیبهشت ماه ۱۳۵۵

چاپ نو از کتابهای چاپ‌شدهٔ نایاب دربارهٔ ایران برای گرامی داشتن یاد شاهنشاه بزرگ رضاشاه پهلوی در پنجاهمین سالگرد بنیادگذاری شاهنشاهی دودمان پهلوی انجام گرفته است و پنجاه کتاب را در بارهٔ فرهنگ و تاریخ ایران به زبانهای گوناگون که سالها و بلکه قرنها نایاب بوده در بر میگیرد. این کتابها با همکاری هیأتی از دانشمندان چند کشور برگزیده شده‌اند. از همکاری این دانشمندان و از دانشگاهها و کتابخانه‌هائی که این کتابها را برای عکسبرداری و چاپ در دسترس سازمان شاهنشاهی خدمات اجتماعی گذاشته‌اند سپاسگزاری میشود.

ماديگان هزار دادستان

(متن پهلوی از روی دو دستنویس)

ویرایش ا.ت.د. انکلسریا

با پیشگفتار ج.ج. مودی

سازمان شاهنشاهی خدمات اجتماعی ۱۳۲۶

تهران ۱۳۵۵

ویراستاران:

محمد مقدم

مصطفی انصاری

زیر نظر مجید رهنما

این کتاب از روی نسخه‌هائی که در سالهای ۱۹۰۱ و ۱۹۱۲ در بمبئی و پونا چاپ شده بود و در کتابخانهٔ شخصی استاد م.ف. کانگا در بمبئی نگاهداری میشود عکسبرداری و در شرکت افست (سهامی خاص)، چاپخانهٔ بیست‌وپنجم شهریور در یک هزار نسخه چاپ و صحافی شده‌است.

THE

PAHLAVI TEXT SERIES

PUBLISHED UNDER THE AUSPICES OF

The Victoria Jubilee Pahlavi Text Fund,

RAISED BY THE PARSEE COMMUNITY OF BOMBAY TO COMMEMORATE
THE JUBILEE OF HER LATE MAJESTY,

THE QUEEN, EMPRESS OF INDIA,

IN 1887,

AND HELD BY

The Trustees of the Parsee Punchayet.

VOL. II.

BOMBAY.

1901.

PREFACE.

The Victoria Jubilee Pahlavi Text Fund Committee, at a meeting held on 3rd July 1899, recommended the Trustees of the Parsee Punchayet, to publish this volume by the photozinco process. The Trustees accepted this recommendation on 9th August 1899. Since the publication of the Nirangistân in 1894, Pahlavi books have been printed by the ordinary method under the patronage of this Fund, but this is the second volume printed by the photozinco process. The manuscript of this volume belonged to the late Mr. Manockjee Limjee Hoshang Hâtaria of Persia. It was one of the several manuscripts, and printed books, presented by the deceased gentleman, to the Committee of the Zarthoshti Anjuman Âtashbehrâm, to found a library in his name, in connection with the Âtashbehrâm. The Trustees of the Parsee Punchayet and the Committee of the Victoria Jubilee Pahlavi Text Fund, offer their best thanks to the Committee of the Fire-temple, for their kindly placing the manuscript at their disposal for publication. They also offer their best thanks to Dastur Kaikobâd Âdarbâd of Poona, for helping the Government Photozincograph Press at Poona, by tracing the soiled portions of the text according to its requirements.

Office of the Trustees of the Funds and Properties of the Parsee Punchayet,
29th April 1901.

INTRODUCTION.

The task of publishing a text by the photozincograph process is not always a difficult one, because one has simply to place his text before his readers with all its faults and merits. But the task of publishing this work has been an exception for several reasons.

Firstly, the text has been so much spoilt, especially on the margin and corners of some of the pages, that the soiled portion had to be traced on slips of paper, to enable the artist to take a proper photo. This would have been avoided had there been a collotyping press here.

Secondly, the photozinco process, in the matter of this text, has not turned out to be as successful as one would have wished it to be. Some of the marginal letters and some letters here and there even in the body of the pages, have not been printed. Hence, a separate table of corrigenda and addenda, has become unavoidably necessary, and the students, attempting to study this book, should frequently consult this table. Some of the words and letters on the corners and margins of the folio, being covered over with slips of papers, put over them to preserve the torn portions, an attempt has been made to recover and read those covered portions by moistening them with benzene and holding them before light. Where these attempts have been successful, the words are given in the addenda. My best thanks are due to Mr. Tehemuras Dinshaw Anklesariâ, a member of the V. J. P. Text Committee, for this work and for preparing the table of corrigenda and addenda. Mr. Tehmuras has also otherwise assisted me in arranging the order of the folios.

Thirdly, the folios of the manuscript are not in their proper order. They have been misplaced here and there. (1) They do not bear the *rekabs* or catch-words. (2) Again, all the chapters do not bear numbers. (3) And thirdly, some of the folios, being torn in their top-corners, where they are generally marked, the numbers of the folios have disappeared. All these facts add to the difficulty of assigning proper places to the folios, which seem to have been bound up in our manuscript in a haphazard way.

There are altogether 55 folios in this manuscript.

The first 36 folios bear numbers, from 20 to 72.

The next 1 folio bears an illegible number which seems to be 73.

The next 12 folios bear no numbers.

The next 2 folios bear numbers 93 and 94.

The last 4 folios bear no numbers.

Total ... 55

On the face of the book, the first 19 folios seem to be missing, because the very first folio is marked بیست 20. Again, the folios from 20 to 72 must contain altogether 53 folios, but as there are only 36, it appears at first sight, that 17 are missing in this first group.

We will divide all the folios, for the sake of convenience, into two groups. I. The first, we will call the numbered group, because the folios therein are, with the exception of two folios, more or less clearly marked in Persian characters. The second, we will call the unnumbered group, because the folios therein, are, with the exception of three folios, not marked.

The following list shows what folios are missing in the first numbered group :—

Of the first 36 folios	the first 6	are marked	from 20 to 25 [1]
,, ,, ,,	the next 2	,, ,,	28 and 29
,, ,, ,,	the next 4	,, ,,	from 31 to 34
,, ,, ,,	the next 6	,, ,,	from 36 to 41
,, ,, ,,	the next 2	,, ,,	[2] 44 and 45
,, ,, ,,	the next 4	,, ,,	from 48 to 51
,, ,, ,,	the next 1	is ,,	54
,, ,, ,,	the next 1	,, ,,	57
,, ,, ,,	the next 3	are ,,	from 59 to 61
,, ,, ,,	the next 2	are not marked [3] but it is clear that they are	62 and 63
,, ,, ,,	the next 1	is marked	64
,, ,, ,,	the next 2	are marked	66 and 67
,, ,, ,,	the next 1	is ,,	70
,, ,, ,,	the next 1	,, ,,	72
	Total 36		

We thus find that in the first numbered group of 36 folios, the following are missing :— 26, 27, 30, 35, 42, 43, 46, 47, 52, 53, 55, 56, 58, 65, 68, 69, 71.

Now we come to the second group of folios, which we have called the unnumbered group. It contains the remaining 19 folios.

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(1) Please note that the Persian characters بیست چهار on the 24th folio are not clear in this photo-zincographed copy, because the corner end of the folio bearing the last three letters of the word چهار having been torn, a strip of paper has been put over it. On the 25th folio the word پنج in بیست پنج is well nigh clear in the original, though not so in the present photo-zinco copy.

(2) Please note that the original bears clearly the number چهل چهار, but that portion of the page being much spoilt, the characters have not appeared by the photo-zinco process.

(3) In the original the numbers must have been marked, but as the corners are eaten away by worms and new slips of paper are put upon them, the characters have disappeared.

The first folio of this second group, *i.e.*, the 73rd folio, bears a number which is not clearly legible, the last portion being torn out and covered with a slip of paper. But the first three letters seem to be هفت, which lead to show that it may be هفتاد سه, 73.

Thus the 1st folio in this group (*i. e.*, the 37th in order) may be marked 73.

The next 12 folios bear no number.

The next 2 folios bear numbers 93 and 94.

The next 4, *i. e.*, the last four in the book bear no number.

—

Total...19

With respect to this second group we cannot clearly say what particular folios are missing, because almost all the folios are unnumbered.

Now it appears that some of the folios of the second unnumbered group are the missing folios, not only of the first numbered group of our manuscript, but also of the first batch of 19 folios, which precede the 20th numbered folio, and which, on the very face of the manuscript, are wanting.

The most important fact that leads us to say this, is the fact of the chapters being marked with numbers. The process of numbering the chapters in this manuscript, is one peculiar to it. We see nothing of the kind in other Pahlavi manuscripts, and even in Persian manuscripts, as far as I know. The chapters are not marked with Pahlavi or Persian numbers, but are marked with letters of the Persian alphabet, which we have to count up, according to the Persian method of numerical compilation, following the order of Abjad Havaz (ابجد هوز) [1]

(1) The following is the well-known memoria technica of the Persian numerical compilation, followed in the numbering of the chapters of this manuscript:—

1000 900 800	700 600 500	400 300 200 100	90 80 70 60	50 40 30 20	10 9 8	7 6 5	4 3 2 1
ضظغ	ثخذ	قرشت	سعفص	کلمن	حطي	هوز	ابجد

The following table presents the letters marked on the chapters and their numbers, as calculated by the above process :—

Number of the page as marked recently.	Number of the folio as written in Persian characters.	Letters of the Persian alphabet marking the number of chapter.	Number of chapter as determined by the letters.	REMARKS.
1	20	يز	10 + 7 = 17	
2	20*b*	يح	10 + 8 = 18	
3	21	يط	10 + 9 = 19	
5	22	ك	20	
8	23*b*	كا	20 + 1 = 21	
10	24*b*	زياد	7 + 10 + 1 + 4 = 22	
15	29	كج	20 + 3 = 23	
21	33	No letter.	25. Determined by inference.	Though this folio begins a new chapter, the copyist has forgotten to place on it the letters signifying the number of the chapter. But it appears certain that the number of the chapter on this folio is 25 because the next folio 34*b* begins a chapter bearing كو No. 26. The 24th chapter is missing between the 23rd on the 29th folio and the 25th on this 33rd folio. The 30th folio is missing. So this missing 24th chapter must begin on that missing folio.
24	34*b*	كو	20 + 6 = 26	
29	38	كز	20 + 7 = 27	
32	39*b*	كح	20 + 8 = 28	
34	40*b*	كط	20 + 9 = 29	
36	41*b*	ل	30	
37	44	لح	30 + 3 = 33	The letters on this chapter are لح (lâm and hè) instead of لج (lâm jim). But it is evidently a mistake of the copyist because لح is marked subsequently on folio 59. Between the chapter 30 on folio 41*b* and this chapter 33 on folio 44, two chapters 31 and 32 are missing. As two folios 42 and 43 are missing, these missing chapters begin on those missing folios.
53	59	لح	30 + 8 = 38	
...	...	لط	30 + 9 = 39	
55	60	م	40	

MÂDIGÂN-I-HAZÂR DÂDÎSTÂN,

A Photozincographed Facsimile of a MS. belonging to the Mânockji Limji Hoshang Hâtariâ Library in the Zarthoshti Anjuman Âtashbeharâm,

WITH

AN INTRODUCTION

BY

JIVANJI JAMSHEDJI MODI, B.A.,

Secretary, Parsee Punchayet.

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1901.

Number of the page as marked recently.	Number of the folio as written in Persian characters.	Letters of the Persian alphabet marking the number of chapter.	Number of chapter as determined by the letters.	REMARKS.
59	62	ما	40 + 1 = 41	The letters, as they have been printed in the photo-zinco copy, may perhaps lead one to suspect that they are ق but that is not so. In the original they are clearly ما. The folio beginning this chapter, and the folio after that, bear no numbers, the corners being torn off. But it is evident that they are numbers 62 and 63 in regular consecutive order after folio 61. Folio 60 has chapter م 40 over it. This chapter continues over folio 61. The next numbered folio has a new chapter marked ما 41 over it. So there is no doubt that it is in a consecutive order and is folio 62. The next folio has no number over it, but as the next folio is numbered 64 and has a new chapter over it marked مب 42, it is clear that the intervening unnumbered folio is 63. Again the folio bearing number ما 41 which we have termed folio 62 begins a new chapter on سوسعیوونِ دارس (Property-holders or possessers of wealth). The same subject continues on the next folio (pp 61, 62). Again the sense of the text at the end of this folio fits in with that at the commencement of the next numbered folio 64 which begins, later on, a new chapter مب 42.
63	64	مب	40 + 2 = 42	The dot for ب is wanting in the original, but it is evident from the numbers of the preceding and succeeding chapters that the letters are مب.
66	66	مج	40 + 3 = 43	Through some fault of the photo-zinco process, the letters at the head of this chapter appear to be مح but they are clearly مج in the original. The folio is clearly سصت شش 66. The first letters, being covered over by a slip of paper, put on the portion torn out, are not clear.
71	72	مه or مۀ	40 + 5 = 45	
72	72b	مو	40 + 6 = 46	

Number of the page as marked recently.	Number of the folio as written in Persian characters.	Letters of the Persian alphabet marking the number of chapter.	Number of chapter as determined by the letters.	Remarks.
74	73b	No letters.	47. Determined by inference.	(*a*) In the original manuscript we find the letters هفت though they do not appear in the photo-zinco copy. The next letters are covered over by a slip of paper over the destroyed portion. So it appears that this folio is in regular order and it is هفتاد سه 73. (*b*) Again the same style of the construction of sentences beginning with the word مهکم which commences on folio 72, runs on this folio, and the subject is similar. So it appears that the folio is 73. (*c*) Though this folio begins a new chapter, the copyist has forgotten to place on it the letters signifying the number of the chapter. But as folio 72b has chapter 46 over it, it appears that this chapter is 47 ; again the next chapter marked on a subsequent folio (74b Tehmuras) is مخ 48 (the numerical value of خ is the the same as that of ح). So this fact also helps us to determine, that though the copyist has omitted to number the chapter, it is evidently 47. That this folio cannot be any other than 73 is clear from the fact that the other folios 74 to 79 commencing with the word هفت have been found in Ervad Tehmuras's manuscript.

Now the next numbered folio in our manuscript is 93. So between 73 and 93 there are 19 folios wanting. Fortunately they are not missing altogether. They are in the possession of Ervad Tehmuras Dinshaw Anklesaria, who is the fortunate possessor of many old manuscripts. He has made a fac-simile copy of these folios in his possession, and has got it lithographed. He has not published his copy as yet, but has kindly given me a copy to enable me to complete an examination of our manuscript, as to the proper order of its folios and chapters. So, with the help of this fac-simile of the folios, wanting in our manuscript, I will continue here the table which I have given above.

We have seen above that between 73 and 93 there are 19 folios wanting, and they are with Mr. Tehmuras, but, as a matter of fact, Mr. Tehmuras has 20 folios. His portion of the manuscript seems to have been very well preserved, and the numbers of the folios are clearly marked. His 20 folios begin with هفتاد چهار 74 and end with نود یک 91. Numbers 74 to 91, both inclusive, must make up 18 folios, but two out of the 20 folios, *viz.*, هشتاد چهار 84 and هشتاد نه 89 bear, through some mistake of the copyist, the

same number. This accounts for the number of the folios of his manuscript being 20 instead of 18 according to our calculation. So we have still to account for one folio, *viz.*, number 92, which is missing.

Ervad Tehmuras's manuscript. (The pages are marked according to his facsimile.)

Number of the page as marked recently.	Number of the folio as written in Persian characters.	Letters of the Persian alphabet marking the number of chapter.	Nnmber of chapter as determined by the letters.	REMARKS.
4	75b	مح	40 + 8 = 48	
8	77b	مط	40 + 9 = 49	
12	79b	ن	50	
16	81b	نا	50 + 1 = 51	
25	85	نب	50 + 2 = 52	
30	87b	no letters.	53, By inference.	This chapter bears no letters, but as it follows chapter 52 on folio 85 and as no folios are wanting, we may safely infer that it is chapter 53.
32	88b	no letters.	54. By inference.	On the same reasoning as above, we may infer that this is chapter 54.

We will now return to our manuscript.

76		ز	7	
77	......	......	....	The letter for a new chapter on this page may be lâm or it may be a simple i for the *izafet.*
85		لد	30 + 4 = 34	
95	......	......	....	The form of the letters on this page and p. 77 is well nigh the same, but the lower curve of the letter on this page is less broad on this page than on page 77. So possibly this is for لب the dot for ب being omitted and the ل on p. 77 may be لا 31. In that case this chapter may be 32. Or the letter ل may be simply the 'i' for the *izafet.* The latter inference is more probable.

Now after determining the numbers of the chapters, we will see if some of the unnumbered folios of the second group are the missing folios of the first group. Of the following folios, we can say with certainty, that they are not in their proper places. Of some of them we can fix with certainty the place, and allot them their proper position in the first missing batch of 19 folios and in the missing numbers of the first numbered group.

1. First of all the unnumbered folio, bearing pages 79, 80 in our photozincographed copy is the first folio of the book. We read at top, the familiar words [Pahlavi] which generally begin Pahlâvi books. After this usual remembrance of the name of God, we find the name of the book, *viz.*, Mâdigân-i-hazâr dâdistân. These two facts clearly show that this folio must be the first folio of this book.

2. The next unnumbered folio of the second group, of which we can say with certainty, that it is not in its proper place in the book as we have it, is the folio bearing page numbers 75, 76. It begins (on page 76) a new chapter which is marked ز which according to the above *'abjad'* rule is number 7. So this folio belongs to the first missing batch of 19 folios.

3. Again the folio bearing pages numbered 85 and 86 must fill up the gap of one of the two missing folios 46 and 47. This folio begins a new chapter marked لد *i. e.* 34. Folio 44 begins the chapter لج 33 which runs on, on folio 45. So this folio (pp.85, 86) of the second or unnumbered group, which begins chapter 34, must follow folio 45, which continues chapter 33. So it may be folio 46 or 47. Chapter 33 on folios 44 and 45 is on the subject of [illegible] 'pledge' and the same subject is continued on the folio in question which begins chapter 34. So it is evident that this folio is the missing folio 46.

As regards the other unnumbered folios, we cannot fix their position in the manuscript with certainty, because (*a*) they bear no numbers, (*b*) they have no *rekâbs* (رکاب) or catch-words, and (*c*) they have no chapters bearing numbers. (*d*) Again, though the chapters have their own headings, their contents bear such a variety, that one cannot say with perfect certainty, that such and such a folio follows such and such a one. However looking to the context, one can venture to allot to many of the unnumbered folios, their proper places. At first I thought of cutting up the forms of the manuscript and arranging the folios,—both the above mentioned folios, whose position in the manuscript we can safely fix with certainty, and those whose positions can be determined by their context,—but on a second thought, I have thought it advisable not to do so. It is a little hazardous to prejudice the mind of students with a particular system of arrangement. I give my reasons here for a particular way of arranging the other unnumbered folios and leave the students to their own way of fixing the order.

There is a gap of two folios between folios 25 and 28. I think the folio bearing page-numbers 83, 84, fills up the space for one of the two missing folios. The context of the folio enables us to say so. It contains the same subject as that treated by the folio marked 25. So, I think it is the missing folio 26. The next missing folio also must treat the same subject of *apashmân*, *pishimâl* and *paçimal* which also runs on folio 28.

The gap of the 35th folio can be filled up by pp. 87-88. The folio 34b begins a new chapter (ch. 26) on [illegible] Sardârih. The folio which bears page-numbers 87-88 continues the same subject which again is continued on folio 36 (p. 25). The last sentence of folio 34b runs thus [illegible] amat khvâstak-i-roban-i-nafshman. The beginning of the folio (pp.87-88) which I propose calling folio 35, runs thus: [illegible] pavan satvarih val zak-i-de-digar sazâk yehbûnt sharitâ. Thus the last portion of folio 34 and the beginning of the new, which I think is the missing 35th, make up a proper sentence which would mean "When, the wealth for ones's own soul is given to another worthy person for being taken care of as trust "(or adoption) it is proper." Again the same subject of sardârih continues on folio 36. These facts then lead us to determine that the folio bearing page-numbers 87-88 is the missing folio 35.

Folios 42 and 43 are missing in the first group. I think the folio bearing page-numbers 95, 96 is the 42nd folio, and the folio bearing page-numbers 77, 78 is the 43rd folio. Both these folios begin new chapters which bear the same letter ل. Now it is folio 41b that bears the letter ل (No. 30). So evidently these folios must follow, folio 41, which bears the letter ل (No. 30). So it appears that these two folios bearing page numbers 95, 96 and 77, 78 have been marked by mistake ل (30) instead of لا (31) and لب (32). The next marked folio 44 bears لج (33). So these two folios properly fill up the gap between the marked folios 41 and 44. Again the context of the commencement of the folio (pp. 95 and 96) helps us to determine this. Even if we suppose that the latter ل is not the Persian Lâm but simply the Pahlavi ل, the context helps us to say that these unmarked chapters are the missing chapters 31 and 32. Folios 46 and 47 are missing in the first group of marked folios. As we have said above the unmarked folio, bearing page-numbers 85, 86, bears the letters لد which make up the chapter-number 34. So it is clear that this folio must fill up the gap of one of the two missing folios 46 and 47. Folio 44 begins chapter 33 which is on the subject of [Pahlavi] garûpgânîh, *i. e.*, pledge. The same chapter on the same subject continues on folio 45. Now the top portion of this folio (pp. 85, 86) which bears chapter-number 34 (لد) also treats of the subject of [Pahlavi] pledge. Therefore it appears that this folio must be folio 46. It cannot be folio 47 because the subject which its new chapter 34 contains is that of canals. If it were folio 47, this same subject of *katas* canals must continue upon the marked folio 48, but that is not the case. So the 47th folio is missing and it must begin a new chapter (No. 35).

The next missing folios are folios 52 and 53. All the marked folios from folio 48 to folio 51, are on the subject of [Pahlavi] Satvarih. This subject continues on the folio marked 54. So it is clear that the missing folios 52 and 53 must also be on the subject of *Satvarih*. We find that the folio bearing page-numbers 81 and 82 is also on the same subject of *Satvarih*. So I think that this folio (pp. 81, 82) is either the 52nd or the 53rd folio. Unfortunately the portions beginning folio 54 and this folio (pp. 81,82) are missing. So we are not in a position to fix with any certainty whether it is folio 52 or 53. In any case, the other missing folio, the 52nd or the 53rd must also be on the subject of *Satvarih*.

Folios 74 to 91 are missing in our manuscript but as pointed out above, they are fortunately with Mr. Tehmuras who proposes publishing them separately. They contain seven chapters from 48 to 54. The numbers of the last two chapters in Mr. Tehmuras's manuscript are determined by inference. The last folio of Mr. Tehmuras's manuscript is 91 and the next marked or numbered folio in our manuscript is 93. So the 92nd folio is missing. I think the folio bearing page-numbers 89, 90 is the missing folio 92. The style of the last folio (91) of Mr. Tehmuras's manuscript, the style of this folio and that of our next numbered folio 93, help us to determine that. The common style observed in these folios is [Pahlavi] or [Pahlavi] or something like that. The context also helps us to say this.

The last numbered folio we have,is 94 (pp. 101, 102). All the following folios are not numbered, *i. e.*, their corner portions, over which the numbers are marked, being destroyed, the numbers have disappeared. But it appears that the four subsequent folios (pp. 103 to 110) in our manuscript, are in proper order and that they form folio numbers 95, 96, 97 and 98. It is the same style

that helps us to determine this. The context also helps us to say this. It is a continuous long chapter beginning on folio 88b (second of the two, bearing the same number, by some mistake of the copyist) of Mr. Tehmuras's manuscript. It is the longest chapter in the whole book.

To the rest of the folios, we are not in a position to give a particular place in the gaps of the missing folios. But it appears that the folio, bearing page-numbers 97, 98, must follow the one bearing page-numbers 91, 92. The text at the end of the folio paged 91, 92 and that at the commencement of the folio paged 97 and 98 make up the following sentence which is complete in itself.

Va amat yemallûnêt âîgh falân va Âtar Farube javîd javîd pavan matvîn zatan kard va denman âîgh zak zatam mûn pish kard la barâ denman khavitunam âîgh zak zadam pavan javid bâr kard, *i. e.* " And when he says that such and such a person and Atarfarub made separate wounds to Matvin and this fact, *viz.*, who first made the wound, (I do) not (know), but I know this, that the wound is done for the second time.

The following Persian passage occurs on page 98. It gives the year 1006 Yazdazardi (1637 A. D.) as the date of its being written.

این دفتر صبه اسفندیار نوشیروان دادبه برادر؟ خود رستم نوشیروان بمنیار در عوض دفتر یشت وسفرد ومبلغ یک هزار
دینار سربدو داده شد تا واضح بوده باشد نوشته وتاریخ روز گوش وماه آذر قدیم سنه ۱۰۰۶ ایزد جردیه

Translation.—The daughter of Asfandyâr Nôshirwân gave this book to her own [1] . . . . brother Rustom Nôshirwân Bamanyâr in exchange of the book of Yasht (and) Visparad and a sum of full 1000 dinars was given to him so that (the account) may be clear. Written on the date on the day Gôsh and month Âdar of the old year 1006 of Yazdazard.

What is this Persian passage ? Is it the colophon or is it a mere note of the transaction of an exchange of books ? As it is not in the usual form of colophons, it appears that it may not be the colophon of the work, as it was originally written, but that it may be a note of the date of the transaction of the exchange of books. The sister gives to her brother, Rustam Nôshirwân Bamanyâr, this particular manuscript and 1000 dinars in return of a book of Yashts and Visparad which she receives from him. The name of the brother shows that he was not the real brother, but some cousin, who is even now spoken of as a kind of brother among the Parsees. As her father's name is given here as Asfandyâr, his father's name also would be Asfandyâr, if he were a real brother. But it is not so. It is Nôshirwân. So I think that the Persian word which is illegible is some word showing some relationship between the two parties.

I give here the text of the Persian writings on pp. 103 and 109 which are scribbled there in the *shekastê* style by some subsequent owners of the manuscripts. They do not throw any light on the date or condition of the manuscript.

p. 103 bottom

بنام خدائی که بهمن نگاشت ∴ روان آفرید وتن بر فراشت خدا داد است نامم تا بدانی ∴ آگرحد.......بدانی نام

[1] There is a word here (after برادر in the original) which is not clear. It is some word qualifying the noun ' brother.'

Trans —By the name of God who created Bahman, created soul and lifted up the body. My name is Khodâdâd, if you want to . . . . know it (?)

p. 103 left margin lower half.

نه در عمر خود برده ام نام تو ∴ نکردم یکي کار بر کام تو

نه شکر و نه ذکر ترا گفت ام .

p. 103 left margin upper half.

اي برادر تا توانی زن مکن ∴ جان و دل هرگز بزن ایمن مکن

p. 109 left margin.

بنام خدایا دادار هر وسف آگاه ∴ بنام خدا بایزدان پاک بنام خداوند

The name of this book as given in the commencement (p. 79) [1] is Madigân-i-Hâzâr Dâdîstân *i. e.*, " An account of 1,000 opinions." The same folio (p. 80, l. 14) gives us the name of the author as Farkhômard (son) of Vâhrâm.

The names of several persons are mentioned in the book on whose authorities the decisions or opinions are given. For example on p. 20 (ll. 9 to 11), we find the name of Siâvash and Râd-Oharmazd. The writer Farkhômard himself agrees with Siâvash (*lich hamgûne yemellunam*) and gives the different opinions of Râd-Oharmazd. It appears that the writer has little of his own to say. He gives the opinions (dadistán) of others, often with the words zinak-i-napesht, *i. e.*, it is written in a place.

Dr. West calls this book the "Social Code of the Parsis in Sâssânian times."[2] It is a very appropriate name, because it contains a number of regulations on the subject of various social matters, as marriage, partnership, the maintenance of children, &c. I give below a list of the subjects treated in this book.

1. Partners and co-proprietors and co-guardians (*hambâzân* (*or hambâiyân* [3]) va hamkhvâstegân va ham pânhânân) chapter 17. This chapter speaks about the dissolution of partnerships.

2. Orders of the leading men of professions and satisfaction or dissatisfaction with their orders. (Vajir Mardân-i-pishe-sardârân va khursandih va akhursandih-i-pavan vajir.) Chapter 18.

3. The Divorce of a wife (*shedkunyen min nishmanih*) ch. 19.

4. Dastur. Ch. 20.

5. Goodness and other freedom from falsehood (vashtagih[4] va avarikich adrogth) ch. 21.

6. Non-penitence (a-pashmani[5]) ch. 22.

7. Redeeming or paying off the debt (tojashne[6]) ch. 23.

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(1) *Vide* supra. The order of the folios being changed when the copy was last bound, p. 79-80 must form the first folio.

(2) Grundriss der Iranichen Philologie. Die Pahlavi Litteratur, p. 116.

(3) cf. Shik and Gumanik Vijár, p. 248 Hoshng West. (4) p. وشتی goodness.

(5) cf. Vend. XIII 47 sp. 144 cf. Pahl. Vend. Spiegel p. 167, l. 2, Eating without repentance like a thief. " ચોરની મીસાલે બે પશીમાનીથી ખાનારો" એ. કાવસજી મનચેરજી મોદીનો પેહેલવી વંદીદાદનો હાયનો લખેલો તરજુમો પા. ૩૯૯

(6) p. توختن to pay off the debt.

8. The Ayôk-kin woman or form marriage, ch. 25.

9. Leadership. Ch. 26.

10. Redeeming the pledge, paying off the debt (a-garubih pish-tojashnih) ch. 27.

11. The maintaining and supporting of one by another (*khûrashnê va dârashnê aîsh min aîsh*) ch. 20.

12. Consecration and invocation of the property of fire (yezbahunashnê va novishtagi[1] madam chebun-i-Âtash) ch. 29.

13. The justification of the marriage of a woman, ch. 30. This subject is written on the authority of a book called Dadistân nâmeh. On the authority of this book it is said that — "If a sister or a daughter were to give herself in marriage without the consent of the leader (*i. e.*, of the head of the family) it is good for marriageship (*Zani râê Khup*)." The text is little doubtful. If the word لس râe were read lâ لس it would change the meaning and signify "it is not lawful."

14. Pledging.

15. The arrangement of partnership and co-proprietorship. (Hambâzân va ham khvâstegân mandavam vajestân) ch. 33.

16. A share in property. Ch. 37 (pang bahar dayen khvastê).

17. Co-protection, protection and partnership (ham pâsvanih va pâsvanih va hambajih). Ch. 40.

18. The keeping of property (Khvâste-darishnne). Ch. 41.

19. On what has become one's own. Ch. 42.

20. Opinions and wishes. Ch. 43.

21. Gifts to the pious (Âhloban dâd). Ch. 45.

22. Defendants.

23. Several decisions or opinions (chand dînâ).

24. The partnership of canals and property. Ch. 34.

To give an idea of the subjects treated in this book, I give the translation of a chapter on partnership.

Chapter 38.—*The Separation (of the Shares) of Partners and Co-proprietors.*

If a partner seeks for a proper separation of the wealth and the accumulated increase (naka-sya va vakhsh) of his parents, and having arranged for a demand, desires to have back from the partners the valuable things, it is proper. When the debt of the parents increases with interest, if a person advances (the claim of) his share for acceptance and that man who has to pay him says, "I will not accept (your claim) till (the claim of) others are settled," and when he settles (the claim of others) if that man again asks for his wealth from the partners, it is not lawful.

When he says that "I accept that others' (claim) be settled," and when he settles the (claim of) others and (for that purpose) asks back from the partners (their shares), it is proper, because when he said "settle (the claim)," then it is like making a demand.

(1) Invocation in prayer.

CONTENTS OF THE CHAPTERS.

No. of the Chapters in the consecutive order as they occur in the MS.	Subject.	Abjad Notations.	Pages as recently marked in the MS.
1	[illegible]	يز =17	1, line 17.
2	[illegible]	يح =18	2, line 17.
3	[illegible]	يط =19	3, line 9.
4	[illegible]	ک =20	5, line 3.
5	[illegible]	کا =21	8, line 15.
6	[illegible]	زیاده= 22	10, line 12.
7	[illegible]	کج =23	15, line 2.
8	[illegible]		21, line 4.
9	[illegible]	کو =26	24, line 11.
10	[illegible]	کز =27	29, line 12.
11	[illegible]	کح =28	32, line 11.
12	[illegible]	کط =29	34, line 1.
13	[illegible]	ل =30	36, line 2.
14	[illegible]	لجه=ل + ج ا =33	37, line 11.
15	[illegible]	لح =38	53, line 4.
16	[illegible]	لط =39	53, line 11.
17	[illegible]	م =40	55, line 10.
18	[illegible]	ما =41	59, line 11.

No. of the Chapters in the consecutive order as they occur in the MS.	Subject.	Abjad Notations.	Pages as recently marked in the MS.
19	[illegible]	مب = 42	63, line 6.
20	[illegible]	مج = 43	66, line 1.
21	[illegible]	مه = 45	71, line 8.
22	[illegible]	مو = 46	72, line 13.
23	[illegible]		74, line 12.
24	[illegible]	ز = 47	76, line 3.
25	[illegible]		77, line 4.
	[illegible]		
	[illegible]	Commencement of the book.	79, line 3.
26	[illegible]	لو = 34	85, line 7.
27	[illegible]		95, line 5.
	TEHMURAS'S PORTION.		
28	[illegible]	مغ = 4	4, line 12.
29	[illegible]	مط = 49	8, line 3.
30	[illegible]	ن = 50	12, line 10.
31	[illegible]	نا = 51	16, line 7.
32	[illegible]	نب = 52	25, line 15.
33	[illegible]		30, line 6.
34	[illegible]		32, line

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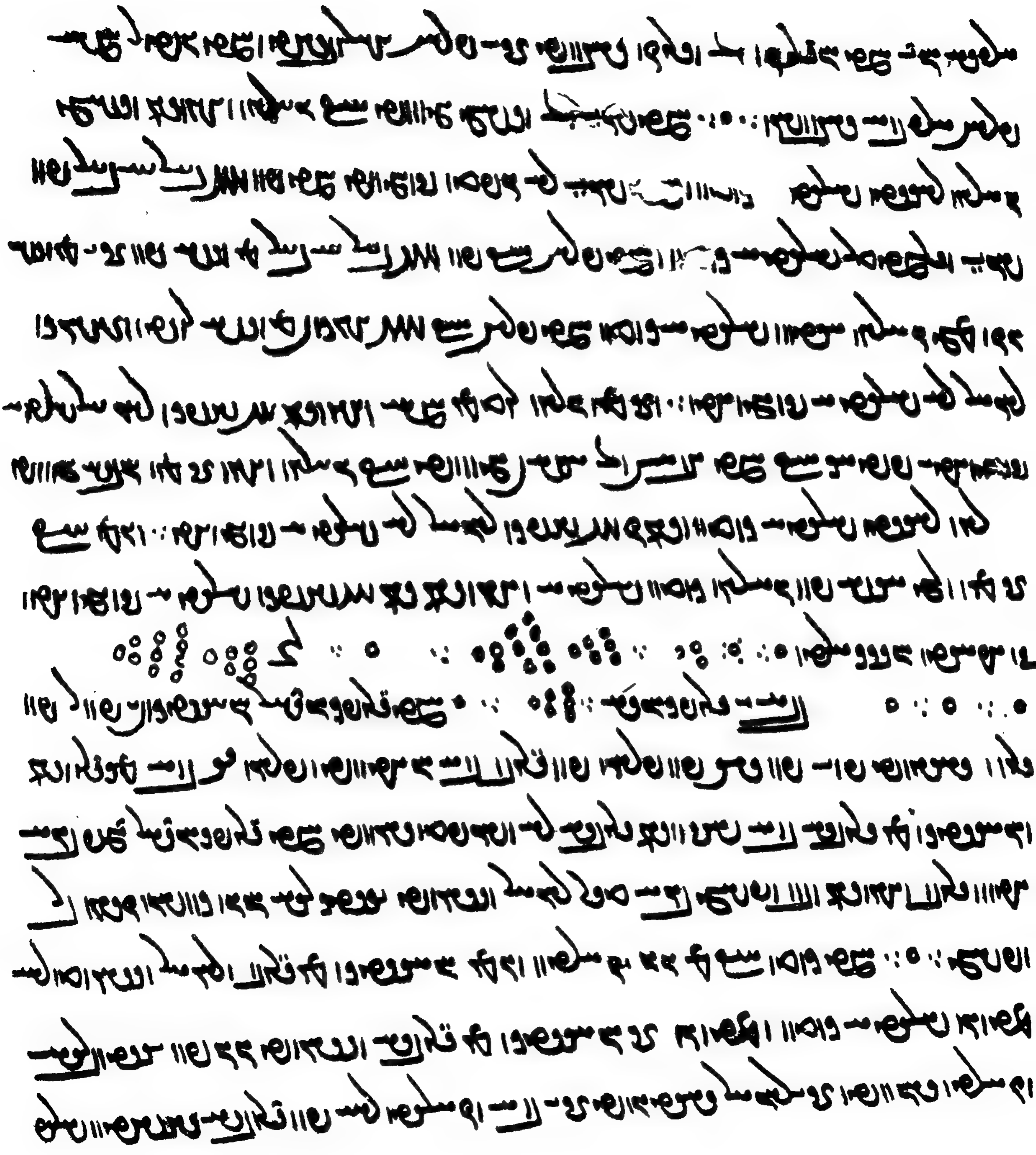

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جل ٤

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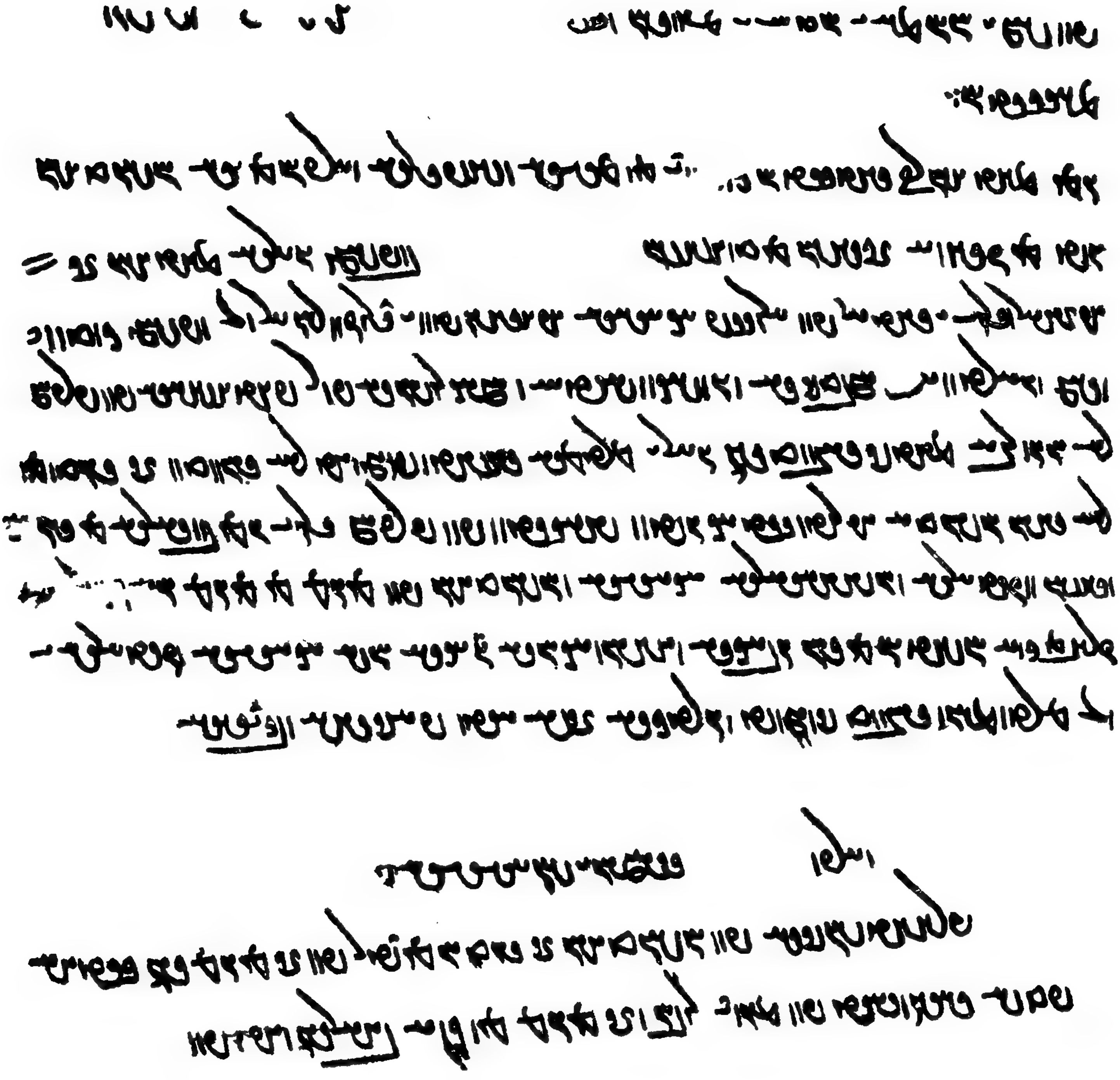

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CORRIGENDA AND ADDENDA:

P. 2, l. 2, w. 1 — for [illegible] read [illegible].

l. 2, w. 16 — for [illegible] read [illegible].

l. 4, w. 6 — for [illegible] read [illegible].

l. 5, w. 1 — for [illegible] read [illegible]

l. 5, w. 8 — for [illegible] read [illegible].

l. 6 — insert [illegible] before the first word.

l. 6, w. 12 — [illegible]

l. 7, w. 1 — for [illegible] read [illegible].

l. 8, w. 1 — [illegible]

l. 9, w. 1 — [illegible]

l. 9, w. 5 — for [illegible] read [illegible].

l. 10, w. 1 — for [illegible] read [illegible].

l. 11, w. 2 — [illegible].

l. 11, w. 5 — for [illegible] read [illegible].

l. 11, w. 8 — [illegible].

P. 3, l. 1, w. 1 — [illegible]

l. 1, w. 7 — for [illegible] read [illegible]

l. 4, w. 10-11 — [illegible].

l. 6, w. 11, — [illegible].

l. 7, w. 9 — for [illegible] read [illegible].

l. 9, w. 2 — [illegible].

l. 9, w. 4 — [illegible].

l. 11, w. 3 — for [illegible] read [illegible].

l. 11, w. 11 — [illegible]

P. 3, l. 13, w. 7-8. — [illegible].

l. 14, w. 3 — [illegible].

l. 16, w. 6 — for [illegible] read [illegible].

P. 4, l. 3, w. 2 — [illegible].

l. 3, w. 14 — [illegible].

P. 5, l. 8, w. 3 — [illegible] is written on [illegible] which seems to have been rubbed off by the hand.

l. 9, w. 2 — [illegible].

l. 9, w. 4 — [illegible].

l. 13, w. 8 — [illegible]

l. 16, w. 12 — [illegible].

P. 6, l. 1, w. 3 — [illegible].

l. 1, w. 4 — [illegible].

l. 4, w. 4 — for [illegible] read [illegible].

l. 7, w. 13 — [illegible].

l. 8, w. 10 — [illegible].

l. 9, w. 9-14 — [illegible].

l. 10, w. 12 — [illegible] is written on [illegible] which is rubbed off by the hand.

l. 12, w. 2 — [illegible].

l. 14, w. 1 — [illegible].

7, l. 4, w. 4 — [illegible].

l. 4, w. 5 — [illegible].

l. 7, w. 8 — [illegible]

l. 8, w. 12 — [illegible].

P. 8, l. 3, w. 2 — [Pahlavi]

l. 4, — After w. 6 supply [Pahlavi] in the blank space which is covered up by a patch in the MS.

l. 7, w. 7-8 — [Pahlavi].

l. 8, w. 12 — [Pahlavi].

l. 13, w. 1 — [Pahlavi].

l. 16, w. 11 — [Pahlavi].

P. 9, l. 2 — In the blank space insert [Pahlavi] which words are concealed under a patch.

l. 2, w. 8 — [Pahlavi]

l. 5, w. 12 — [Pahlavi].

l. 7, w. 13 — [Pahlavi] with [Pahlavi] above.

l. 10, w. 3 — [Pahlavi]

l. 11, w. 11-12 — [Pahlavi].

l. 12, w. 10 — [Pahlavi].

l. 12, w. 12 — [Pahlavi].

l. 13, w. 11 — [Pahlavi].

l. 15, w. 7-11 — [Pahlavi]

l. 16, w. 15 — [Pahlavi]

l. 17, w. 13-16 — [Pahlavi].

P. 10, l. 2, w. 8 — for [Pahlavi] read [Pahlavi].

l. 2, w. 10-12 — // [Pahlavi].

l. 6, w. 11-13 — [Pahlavi] (?) conjectural; the space is partially eaten away by worms.

P. 11, l. 1, w. 10 — [Pahlavi].

l. 1, w. 12 — [Pahlavi].

l. 2, w. 1-3 — [Pahlavi].

l. 3, w. 1 — [Pahlavi].

P. 11, l. 3, w. 4 — [Pahlavi].

l. 4, w. 8 — [Pahlavi].

l. 10, w. 2 — [Pahlavi].

l. 12, w. 13 — [Pahlavi].

l. 15, w. 10 — [Pahlavi]

l. 15, w. 13 — [Pahlavi].

l. 16, w. 7 — [Pahlavi]

l. 17, w. 7 — [Pahlavi]

P. 12, l. 3, w. 13 — [Pahlavi].

l. 6, w. 1 — [Pahlavi]

l. 8, w. 2 — [Pahlavi]

l. 9, w. 2 — [Pahlavi].

l. 11, w. 14 — [Pahlavi].

l. 16, w. 7 — [Pahlavi]

l. 17, w. 5 — [Pahlavi].

P. 13, l. 15, w. 1 — [Pahlavi].

P. 14, l. 1, w. 1-2 — [Pahlavi]

l. 1, w. 4 — [Pahlavi]

l. 1, w. 10-11 — [Pahlavi]

l. 1, w. 14 — [Pahlavi]

l. 2, w. 1 — Instead of [Pahlavi] read [Pahlavi].

l. 5, w. 4 — [Pahlavi].

l. 6, w. 1 — [Pahlavi]

l. 8, w. 2 — [Pahlavi].

l. 14, w. 14 — [Pahlavi]

l. 15, w. 14 — In the blank insert [Pahlavi]; [Pahlavi] is conjectural, the space being eaten away by worms.

P. 14, l. 17, w. 1—Insert [illegible] before [illegible].

P. 15, l. 7, w. 3 — [illegible].

l. 14, w. 1 — [illegible].

l. 15, w. 1 — [illegible].

l. 15, w. 13 — [illegible]

P. 16, l. 1, w. 1 — [illegible].

l. 1, w. 14 — [illegible].

l. 4, w. 12 — [illegible].

l. 10, w. 9 — [illegible].

l. 13, w. 1 — [illegible].

ll. 15-16, w. 10 — [illegible].

P. 17, l. 2, w. 17 — [illegible].

l. 3, w. 2 — [illegible].

l. 8, w. 12 — [illegible].

l. 9, w. 4 — for [illegible] read [illegible].

l. 9, w. 11-12 — [illegible] [illegible].

l. 10, w. 7 — [illegible].

P. 18, l. 11, w. 1-2 — [illegible] [illegible].

l. 13, w. 13 — [illegible].

P. 19, l. 7, w. 4 — [illegible].

l. 10, w. 13 — [illegible].

l. 11, w. 12-13 — [illegible] [illegible].

P. 20, l. 7, w. 6 — [illegible].

l. 7, w. 12-13 — [illegible] [illegible].

l. 8, w. 9 — [illegible].

l. 11, w. 12 — [illegible].

l. 13, w. 1 — [illegible].

P. 20, l. 13, w. 14 — [illegible].

l. 17, w. 13 — [illegible].

P. 21, l. 10 — In the blank space insert [illegible] — which words are concealed under a patch.

l. 17, w. 1-4 — [illegible]; [illegible] in [illegible] is conjectural, the fol. being torn at the end of the margin.

P. 22, l. 1, w. 5-6 — [illegible] [illegible].

l. 2, w. 1-2 — [illegible] [illegible].

l. 2, w. 10-11 — [illegible] [illegible].

l. 3, w. 6 — In the original [illegible] is changed to [illegible] by striking off [illegible] in [illegible].

l. 5, w. 17 — [illegible].

l. 6, w. 6-15 — [illegible].

l. 7, w 13-14 — [illegible] [illegible].

l. 8, w. 14 — [illegible].

l. 9, w. 9 — [illegible].

l. 10, w. 2 — [illegible] [illegible].

l. 10, w. 13 — [illegible].

l. 11, w. 3 — [illegible].

l. 12 — add ∵ to the last word [illegible].

l. 13, w. 12 — [illegible].

l. 15, w. 10 — [illegible].

l. 15, w. 15 — [illegible], the last letters [illegible] have disappeared owing to a patch.

l. 16, w. 12 — after [illegible] add in the blank space [illegible] [illegible], which words are concealed under a patch.

P. 22, l. 17, w. 12 — after [illegible], add …… [illegible] [illegible], but this is conjectural as only the upper body of the letters is to be observed below the patch the margin being torn.

P. 23, l. 1, w. 4 — for [illegible] read [illegible].

l. 1, w. 10 — for [illegible] read [illegible].

l. 1, w. 11-12 — [illegible] [illegible].

l. 3 — after w. 3, add [illegible] in the blank which is owing to a patch on the word.

l. 3, w. 8, — for [illegible] read [illegible].

l. 3, w. 12-13 — [illegible] [illegible].

l. 4, w. 12 — [illegible].

l. 5, w. 9 — [illegible].

l. 6. w. 13 — [illegible].

l. 10, w. 2 — [illegible] [illegible].

l. 12, w. 10 — [illegible].

l. 13, w. 2 — [illegible].

l. 15, w. 13 — [illegible].

l. 16, w. 2 — [illegible].

P. 24, l. 3, w. 2 — [illegible].

l. 3, w. 7 — [illegible]

l. 3, w. 9 — [illegible].

l. 3, w. 11, — [illegible].

l. 4, w. 14-15 — [illegible] ∵ [illegible]

l. 5, w. 10 — [illegible]

l. 5, w. 14 — [illegible]

l. 5, w. 16 — [illegible].

l. 13, w. 11 — [illegible] with [illegible] inserted between [illegible] and [illegible].

P. 24, l. 14, w. 13-14 — after [illegible] in the blank insert [illegible] [illegible] (conjectural), and correct [illegible] to [illegible].

l. 15, w. 13 — [illegible].

P. 25, l. 6, w. 15 — [illegible].

l. 7, w. 17 — [illegible].

l. 12, w. 6 — [illegible] is corrected to [illegible] in the original MS.

l. 17, w. 13 — [illegible].

P. 26, l. 8, w. 11 — [illegible] with [illegible] above the last [illegible] which is struck off in the original MS.

l. 12, w. 12 — [illegible].

l. 14, w. 14 — [illegible].

P. 27, l. 4, w. 8 — for [illegible] read [illegible].

l. 7, w. 13 — [illegible].

P. 28, l. 1, w. 7 — [illegible].

l. 5, w. 7 — [illegible].

l. 13, w. 13 — [illegible].

l. 15, w. 4 — [illegible].

l. 17, w. 9 — [illegible].

P. 29, l. 1 — add [illegible] at the end of the line.

l. 2, w. 10 — for [illegible] read [illegible].

l. 2, w. 13 — [illegible].

l. 3, w. 13 — [illegible].

l. 5, w. 13 — for [illegible] read [illegible].

l. 9, w. 7 — for [illegible] read [illegible].

l. 10, w. 12 — the [illegible] on [illegible] in [illegible] is afterwards rubbed off in the original MS.

P. 29, l. 13, w. 3-4 — [Avestan].

l. 15, w. 6 — [Avestan].

l. 16, w. 1 — [Avestan].

P. 30, l. 1, w. 6-7 — [Avestan].

l. 1, w. 8 — [Avestan].

l. 1, w. 13 — to [Avestan] add [Avestan].

l. 2, w. 6-7 — [Avestan].

l. 2, w. 19 — [Avestan].

l. 10, w. 12 — for [Avestan] read [Avestan].

l. 11, w. 4 — for [Avestan] read [Avestan]

l. 11, w. 12 — [Avestan].

l. 12, w. 11 — [Avestan].

l. 13, w. 8-9 — [Avestan] with خواسته written below w. 9.

l. 14, w. 7 — for [Avestan] read [Avestan].

l. 14, w. 10 — for [Avestan] read [Avestan].

l. 14, w. 11-12 — [Avestan] with شاهان شاه written below them.

l. 14, w. 14 — for [Avestan] read [Avestan].

l. 15, w. 8-9 — [Avestan] ∵ ० ∵ [Avestan].

l. 16, w. 13 — [Avestan].

P. 32, l. 1, w. 3 — [Avestan].

l. 1, w. 5-6 — [Avestan].

l. 2, w. 6 — [Avestan].

l. 4, w. 7 — [Avestan].

l. 5, w. 14 — [Avestan].

l. 9, w. 16 — [Avestan].

l. 10, w. 6 — [Avestan].

P. 33, l. 11, w. 8 — [Avestan].

P. 34, l. 5, w. 6 — [Avestan].

l. 7, w. 13 — [Avestan].

P. 35, l. 1, w. 8 — [Avestan].

l. 3, w. 4 — [Avestan].

l. 6, w. 1 — [Avestan].

l. 9, w. 12 — [Avestan].

l. 16, w. 14 — [Avestan].

P. 36, l. 1, w. 6-12 [Avestan] [Avestan]. There is a patch on the upper part of the line.

l. 2, w. 3-4 — [Avestan].

l. 6, w. 9 — [Avestan].

l. 6, w. 11 — [Avestan]

P. 37, l. 2, w. 6-7 — [Avestan].

l. 2, w. 11 — [Avestan].

l. 3, w. 3-5 — [Avestan].

l. 4, w. 4-6 — [Avestan].

l. 5, w. 3 — [Avestan].

l. 5, w. 8 — [Avestan].

l. 5, w. 15 — [Avestan].

l. 6, w. 14 — [Avestan].

l. 7, w. 1 — [Avestan].

l. 8, w. 1 — [Avestan] (conjectural).

l. 12, w. 1 — [Avestan].

l. 13, w. 12 — [Avestan].

l. 15, w. 6 — [Avestan].

l. 17, w. 13 — [Avestan].

P. 38, l. 1, w. 1 — [illegible].

l. 1, w. 4 — [illegible]

l. 1, w. 7-12 — [illegible] There is a patch on the upper part of p. 38, l. 1.

l. 2, w. 1 — [illegible]

* l. 3, w. 7 — After w. 7 in the blank insert [illegible].

* l. 4, w. 9 — After w. 9 in the blank insert [illegible]

l. 5, w. 1 — [illegible]

l. 5, w. 11 — [illegible].

l. 7, w. 12 — [illegible] (the latter part of the word is concealed under a patch.)

l. 8, w. 14 — ...... [illegible] (the last letters [illegible] or [illegible] are missing the folio being torn at the point).

l. 11, w. 1 — [illegible].

P. 39, l. 2, w. 1 — [illegible].

l. 4, w. 7 — for [illegible] read [illegible].

l. 6, w. 2 — [illegible].

l. 9, w. 12 — add [illegible] to [illegible].

l. 10, w. 1 — [illegible]

P. 41, l. 1 — The first few words are lost as the folio is torn at the top.

l. 1, w. 4 — [illegible]

l. 2 — The words after the blank are [illegible] [illegible]

l. 3, w. 2-3 — [illegible].

*P. 41, l. 3, w. 6-8 — [illegible].

*l. 3, w. 10-11 — [illegible]

l. 3, w. 16 — [illegible].

l. 6, w. 14 — [illegible].

l. 7, w. 12 — for [illegible] read [illegible].

l. 8, w. 1 — [illegible].

l. 10, w. 5 — [illegible].

l. 11, w. 9 — [illegible].

l. 11, w. 11 — [illegible].

l. 14, w. 17 — [illegible].

P. 42, l. 1 — In the blank insert [illegible] (These words are deciphered from under a patch ([illegible]) and the last ([illegible]) are conjectural. After [illegible] there is a torn part of about 2½ inches.)

l. 2, w. 4—seq. — [illegible]. After [illegible] a space of about an inch and a half is torn; ([illegible]) is conjectural.

* l. 3, w. 4 seq. — [illegible]

l. 4, w. 1 — [illegible].

l. 4, w. 6 — [illegible].

l. 4, w. 8 — [illegible].

l. 5, w. 1 — [illegible].

* These two blanks in ll. 3-4 are owing to patches on the torn parts.

* Two torn slips of fol. 48 (pp. 41-42) being stuck up to fol. 49*a* (p. 43) l. 3, they were removed from fol. 49 *a*, l. 3, and thus the text in fol. 48 *a* (p. 41) l. 3, and fol 48 *b* (p. 42) l. 3, is restored and the mistakes in fol. 49 *a* (p. 43), l. 3, owing to the misplacement of the slips are corrected.

P. 42, l. 5, w. 4 — [Avestan].

l. 5, w. 13 — [Avestan].

l. 10, w. 9 — [Avestan].

l. 12, w. 6-7 — [Avestan].

l. 12, w. 12-13 — [Avestan].

l. 13, w. 16 — [Avestan].

P. 43, l. 1, w. 2 — [Avestan].

l. 1, w. 6 — for [Avestan] read [Avestan]; in the MS. [Avestan] is impressed from fol. 48 b, l. 1, w. 8, on [Avestan] of [Avestan]. (See addenda, p. 42, l. 1.)

l. 1, w. 12 — [Avestan].

l. 2, w. 2 — [Avestan].

l. 2, w. 5-9 — [Avestan]

* l. 3, w. 5-6 — for [Avestan] read [Avestan].

* l. 3, w. 9 — for [Avestan] read [Avestan]

l. 6, w. 3 — [Avestan].

l. 12, w. 15 — [Avestan].

l. 13, w. 15 — [Avestan].

l. 15, w. 16 — [Avestan].

P. 44, l. 1, w. 1 — for [Avestan] read [Avestan].

l. 1, w. 4 sq. — [Avestan]; these words are deciphered from underneath a patch.

l. 2, w. 4 — for [Avestan] read [Avestan].

l. 3, w. 5 — [Avestan].

* See Addenda p. 6 foot-note. *

P. 44, l. 3, w. 8 — for [Avestan] read [Avestan].

l. 5, w. 13 — [Avestan].

l. 6, w. 2-3 — [Avestan].

l. 6, w. 7 — In the MS. the word is [Avestan] changed to [Avestan] by rubbing off the last trait of [Avestan] and adding [Avestan].

l. 11, w. 2 — [Avestan].

l. 13, w. 12 — [Avestan].

P. 45, l. 1, w. 1-2 — [Avestan] written and rubbed off.

l. 1, w. 3 — [Avestan].

l. 1, w. 5 — [Avestan].

l. 1, w. 8 — [Avestan]

l. 2, w. 12 — [Avestan] or [Avestan] (?) better [Avestan]; the word is not clear as the space is worm-eaten.

l. 4, w. 16 — [Avestan].

l. 8, w. 12 — [Avestan].

l. 12, w. 11-13 — [Avestan].

P. 46, l. 1, w. 2 sq. — [Avestan]; these words are deciphered from underneath a patch.

l. 2, w. 3-4 — [Avestan].

l. 3, w. 11 — [Avestan].

l. 4, w. 13 — [Avestan].

l. 5, w. 1 — [Avestan].

l. 9, w. 1 — [Avestan].

l. 11, w. 13 — [Avestan].

P. 47, l. 1 — In the blank insert [Pahlavi] [Pahlavi] [Pahlavi] [Pahlavi] [Pahlavi] [Pahlavi] .... [Pahlavi] [Pahlavi] [Pahlavi] [Pahlavi]; the words are deciphered from underneath a patch, the dots after [Pahlavi] indicate a torn space of an inch.

l. 2, w. 6-7 — [Pahlavi] [Pahlavi].

l. 2, w. 13 — [Pahlavi].

l. 3, w. 3-7 — [Pahlavi] [Pahlavi] [Pahlavi] [Pahlavi] [Pahlavi].

l. 4, w. 1-3 — [Pahlavi] [Pahlavi] [Pahlavi].

l. 5, w. 3 — [Pahlavi]

l. 8, w. 4 — [Pahlavi].

l. 8, w. 15 — [Pahlavi].

l. 10, w. 14 — [Pahlavi].

l. 11, w. 3 — [Pahlavi].

l. 12, w. 1 — [Pahlavi].

l. 14, w. 10-11 — [Pahlavi] [Pahlavi].

l. 15, w. 9 — [Pahlavi].

l. 16, w. 3 sq. — Read ...... [Pahlavi] [Pahlavi]

In the MS. [Pahlavi] [Pahlavi] is written before [Pahlavi] and rubbed off; the [Pahlavi] of [Pahlavi] is moreover changed to [Pahlavi]; the omission of the words is further indicated by means of dots placed above the words.

P. 48, l. 1, w. 4 — [Pahlavi].

l. 1, w. 8 — ([Pahlavi]) conjectural.

l. 1, w. 9 — [Pahlavi].

l. 2, w. 5 — For [Pahlavi] written above [Pahlavi] read [Pahlavi].

P. 48, l. 2, w. 6 — [Pahlavi].

l. 2, w. 8 — [Pahlavi].

l. 3, w. 12 — for [Pahlavi] read [Pahlavi].

l. 4, w. 11 — [Pahlavi].

l. 5, w. 1 — [Pahlavi].

l. 5, w. 11 — for [Pahlavi] read [Pahlavi].

l. 10, w. 12 — [Pahlavi]

l. 13, w. 2 — for [Pahlavi] read [Pahlavi].

P. 49, l. 1 — In the blank insert [Pahlavi] .... [Pahlavi] .... [Pahlavi] [Pahlavi] ... [Pahlavi] [Pahlavi] [Pahlavi]

Before [Pahlavi] a space of about an inch and a half is torn, before [Pahlavi] a space of about an inch is left undeciphered, and after [Pahlavi] there is a small space for about three letters.

l. 3, w. 3 — After w. 3, in the blank insert [Pahlavi] [Pahlavi].

l. 3, w. 9 — for [Pahlavi] read [Pahlavi].

l. 6, w. 9 — [Pahlavi].

l. 10, w. 12 — [Pahlavi].

l. 11, w. 8 — [Pahlavi].

l. 11, w. 10 — [Pahlavi].

P. 50, l. 1, w. 4-seq. — [Pahlavi] .... [Pahlavi] [Pahlavi] .... [Pahlavi] [Pahlavi] [Pahlavi] [Pahlavi] [Pahlavi] [Pahlavi]. The reading of these words is conjectural. The bottom-part of the letters is distinct, the top-part being torn.

l. 2, w. 16 — [Pahlavi].

l. 4, w. 3 — for [Pahlavi] read [Pahlavi].

l. 9, w. 1 — Before [Pahlavi] insert [Pahlavi].

P. 50, l. 9, w. 4 — [illegible].

l. 11, w. 5 — For [illegible] read [illegible].

l. 14, w. 2 — [illegible].

l. 15, w. 2 — [illegible].

l. 17, w. 12 — [illegible].

P. 51, l. 1 — The whole line is missing, the top margin being cut off. Before [illegible] insert [illegible]... Moreover observe that the right hand margin of the page is torn.

l. 2, w. 1 — For [illegible] read [illegible] before which a word seems missing.

l. 2, w. 9 — [illegible].

l. 3 — Insert [illegible] [illegible] ... in the beginning of the line.

l. 3, w. last but two — For [illegible] read [illegible].

l. 4, w. 1 — For [illegible] read [illegible] [illegible] ...

l. 5, beginning of the line—[illegible] [illegible] ... [illegible].

l. 5, last word — [illegible].

l. 6, beginning of the line—For [illegible] read [illegible] and insert [illegible] ...... before it.

l. 7, beginning of the line—For [illegible] read [illegible] and insert [illegible] ...... before it.

l. 7, w. last but 6 — [illegible].

l. 8, beginning of the line — Insert [illegible] [illegible]...... before [illegible].

l. 9, beginning of the line — Insert [illegible] [illegible]...... before [illegible].

P. 51, l. 9, w. last but 6 — [illegible].

l. 9, w. last but 3 — For [illegible] read [illegible]

l. 10, beginning of the line—Before [illegible] insert [illegible] [illegible] ....

l. 10 — In the blank before [illegible] insert [illegible] [illegible] [illegible]

l. 10, w. last but 2 — For [illegible] read [illegible].

l. 11, beginning of the line — Before [illegible] insert [illegible] ....

l. 11, w. last but 7 — For [illegible] read [illegible].

l. 12, beginning of the line — Insert [illegible] ...... before [illegible]; [illegible] conjectural.

l. 13, beginning of the line — Insert [illegible] ...... before [illegible].

l. 13, w. last but 10 — For [illegible] read [illegible].

l. 13, w. last but 6 — For [illegible] read [illegible].

l. 14, beginning of the line — Insert [illegible] .... before [illegible].

l. 15, beginning of the line — Insert [illegible] ...... before [illegible].

l. 16, beginning of the line — For [illegible] read [illegible] and insert [illegible] ... . before it.

l. 17, beginning of the line — Insert [illegible] .... before [illegible].

P. 52, l. 3, w. 7 — [illegible].

l. 3, w. 10-11 sq. — .... [illegible] [illegible] [illegible]

l. 4, w. 10 sq. — .... [illegible]; the letter [illegible] is conjectural, its first trait is visible.

P. 52, l. 5, w. 8-12 sq. — [Mandaic] .... [Mandaic]; as there is a long split passing through [Mandaic], the letters [Mandaic] of [Mandaic] in p. 51, l. 5 are misplaced here in [Mandaic] so that it can be read [Mandaic].

l. 6, w. 5 — For [Mandaic] read [Mandaic].

l. 11, w. 4 — [Mandaic].

l. 11, w. 7 — [Mandaic].

l. 12, w. 2 — For [Mandaic] read [Mandaic].

l. 12, w. 4 — [Mandaic].

l. 12, w. 11 sq. — .... [Mandaic].

l. 14, w. 8 — [Mandaic].

Insertion below l. 14, w. 2 — For [Mandaic] read [Mandaic].

l. 16, w. 8 — [Mandaic].

l. 17, w. 1 — [Mandaic].

l. 17, w. 4-5 — [Mandaic].

P. 53, l. 1, w. 3-9 — [Mandaic].

l. 5, w. 12 — [Mandaic].

l. 12, w. 1 — [Mandaic].

l. 13, w. 6 — [Mandaic].

l. 17, w. 3 — [Mandaic].

l. 17, w. 5 — [Mandaic].

l. 17, w. 16 — [Mandaic].

P. 54, l. 1 — [Mandaic] ....; deciphered from underneath a patch.

l. 2, w. 1 — [Mandaic].

l. 3, w. 1 — [Mandaic].

l. 4, w. 4 — [Mandaic].

l. 4, w. 10-11 — [Mandaic].

l. 9, w. 12 — [Mandaic]. It is indistinct as it is written above another word rubbed off by the hand.

l. 11, w. 1 — [Mandaic].

l. 12, w. 16-17 — [Mandaic].

P. 55, l. 1, w. 6 — [Mandaic].

l. 1, w. 14-15 — [Mandaic].

l. 2, w. 16-17 — [Mandaic].

l. 11, w. 16 — [Mandaic].

l. 13, w. 7 — [Mandaic].

l. 15, w. 16 — [Mandaic].

P. 56, l. 1 — [Mandaic] ....; deciphered from underneath a patch.

l. 2, w. 17 — [Mandaic].

l. 3, w. 11 — [Mandaic].

l. 3, w. 16 — [Mandaic].

l. 9, w. 1 — [Mandaic].

l. 11, w. 13 — [Mandaic].

l. 12, w. 12-14 — [Mandaic].

l. 13, w. 6-7 — [Mandaic].

l. 13, w. 16 — For [Mandaic] read [Mandaic].

P. 56, l. 14, w. 1 — [Mandaic].

l. 14, w. 14 — [Mandaic].

l. 17, w. 1 — [Mandaic].

l. 17, w. 7 — [Mandaic].

l. 17, w. 10-11 — [Mandaic].

l. 17, w. 13 — [Mandaic].

P. 57, l. 1 — [Mandaic]; deciphered from underneath a patch.

l. 2, w. 8 — [Mandaic].

l. 2, w. 12 — [Mandaic].

l. 3, w. 12 — [Mandaic].

l. 4, w. 4 — [Mandaic].

l. 9, w. 1-2 — [Mandaic].

l. 10, w. 5 — [Mandaic].

l. 11, w. 7 — [Mandaic].

l. 12, w. 13 — [Mandaic].

P. 58, l. 3, w. 1 — [Mandaic].

l. 3, w. 13 — [Mandaic].

l. 11, w. 5 — [Mandaic] ∵

l. 11, w. 7 — [Mandaic].

l. 14, w. 6 — For [Mandaic] read [Mandaic].

P. 59, l. 2, w. 10 — In the MS. the word is [Mandaic] with the last letter [Mandaic] changed to [Mandaic].

l. 4, w. 15 — [Mandaic]

l. 6, w. 14 — [Mandaic].

P. 60, l. 1 — [Mandaic] ∵ [Mandaic] // [Mandaic]. Deciphered from underneath a patch.

l. 2, w. 9 — For [Mandaic] read [Mandaic].

l. 4, w. 1 — [Mandaic].

l. 5, w. 10 — [Mandaic].

l. 11, w. 15 — [Mandaic].

P. 61, l. 1 — [Mandaic] .... [Mandaic] ∵ [Mandaic]. Deciphered from underneath a patch.

l. 9, w. 11 — [Mandaic].

l. 10, w. 13-14 — [Mandaic].

l. 12, w. 1 — [Mandaic].

l. 13, w. 1 — [Mandaic].

P. 62, l. 1, w. 8 — In the blank after [Mandaic] insert [Mandaic] (conjectural; the long trait of [Mandaic] is visible.)

l. 1, w. 9-11 — [Mandaic].

l. 2, w. 4-5 — [Mandaic].

l. 3, w. 4 — [Mandaic].

l. 7, w. 1 — [Mandaic].

l. 12, w. 2 — [Mandaic].

l. 12, w. 7-8 — [Mandaic].

l. 16, w. 16 — [Mandaic].

P. 63, l. 1 — .... ∵∘∵ [Mandaic] .... [Mandaic]. Deciphered from underneath a patch.

P. 63, l. 4, w. 9 — [illegible].

l. 11, w. 10 — [illegible]; in the MS. the word is indistinct owing to a super-impression of [illegible] in p. 62, l. 11, w. 3.

l. 12, w. 1 — For [illegible] read [illegible].

P. 64, l. 1, w. 3 — [illegible].

l. 2, w. 1 — لسد.

l. 4, w. 7-8 — [illegible] [illegible].

l. 11, w. 12 — لسد.

l. 12, w. 14 — [illegible].

l. 15, w. 14-15 — [illegible] [illegible].

P. 65 — Insert سمت before شش at the top of the left hand margin.

l. 2, w. 3 — [illegible].

P. 66, l. 1 — For [illegible] read [illegible]

l. 2, w. 4 — For [illegible] read [illegible].

l. 7, w. 12-13 — [illegible] [illegible].

P. 68, l. 1, w. 1-6 — [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Deciphered from underneath a patch.

l. 11, w. 14 — [illegible].

l. 14, w. 1-3 — [illegible] [illegible] [illegible]; the words are obscured by a patch.

l. 17, w. 8 — [illegible].

P. 69, l. 1, w. 2 — [illegible].

l. 1, w. 8-9 — [illegible] [illegible].

l. 5, w. 14 — [illegible].

l. 9, w. 11 — [illegible].

l. 10, w. 8 — After [illegible] there is a blot owing to [illegible] being rubbed off.

l. 10, w. 13 — [illegible].

P. 69, l. 12, w. 5 — [illegible].

l. 14, w. 3 — [illegible]; the [illegible] above it is super-impressed upon the margin from some other folio.

l. 15, w. 8 — For [illegible] read [illegible].

l. 15, w. 11-12 — [illegible] [illegible].

l. 16, w. 6-7 — [illegible] [illegible].

P. 70, l. 1, w. 2 — [illegible].

l. 2, w. 12 sq. — .... [illegible].

l. 3, w. 10 sq. — .... [illegible].

l. 4, w. 13-14 — [illegible] [illegible].

l. 6, w. 8 — For [illegible] read [illegible].

l. 7, w. 7 — [illegible].

l. 10, w. 2 — Remove the blot after [illegible].

l. 10, w. 8 — [illegible].

l. 10, w. 11 — [illegible].

P. 71, l. 1, beginning of the line — Insert [illegible]......

l. 1, w. last but 4 — [illegible].

l. 2, beginning of the line — For [illegible] read [illegible] and insert [illegible] ...... before it; remove the blots above and below [illegible].

l. 3, beginning of the line — Before [illegible] insert [illegible] ....

l. 4, beginning of the line — Before ∵ ० insert ∵ [illegible] ....

l. 4, last word — [illegible].

l. 5, w. 1 — [illegible].

l. 6, w. 7 — [illegible].

P. 71, l. 8, w. 2-3 — [illegible] [illegible].

l. 9, w. 5 — [illegible].

*l. 10, w. 4-6 — [illegible] [illegible] [illegible].

l. 15, w. 12 — [illegible].

P. 72, l. 12, w. 12 — [illegible] is written on [illegible] out of which [illegible] is rubbed off with the hand.

l. 16, w. 8 — For [illegible] read [illegible].

P. 73 — On the top margin of the left-hand side insert ... [illegible]

l. 1, last word — [illegible].

l. 2, w. 1 — [illegible] (conjectural)

l. 2, w. 8 — [illegible]

l. 8, w. 4-5 — [illegible] [illegible].

l. 9, w. 14 — [illegible].

l. 15, w. 11 — [illegible].

l. 16, w. 12 — For [illegible] read [illegible].

P. 74, l. 1, w. 1 — [illegible] ... .

l. 1, w. 13 — ...... [illegible].

l. 2, w. 13-14 — [illegible] [illegible].

ll. 10-11, w. 13 — [illegible].

P. 75, l. 1, beginning of the line — [illegible] ......

l. 2, w. 1-3 — [illegible] [illegible] [illegible].

l. 5, w. 11 — [illegible].

l. 9, w. 9, 13 — [illegible].

* On Fols. 70 and 72 (*i.e.*, pp. 69-72 there is a circular blot running from l. 4 to l. 11, some of the words occurring in the blot are obscured On p. 71, l. 7, w. 6 [illegible] is doubtful; l. 10, w. 4 may be either [illegible] or [illegible]; l. 11, w. 4-5 [illegible] seem to be a super-impression on [illegible] [illegible]

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P. 75, l. 10, w. 14 — [illegible].

l. 11, w. 15 — [illegible].

P. 76, l. 10, w. 13 — [illegible].

l. 13, w. 1 — [illegible]

l. 15, w. 2 — [illegible].

P. 78, l. 1, w. 1-2 — [illegible] [illegible].

l. 1, w. 5 — [illegible].

l. 1, w. 10 sq. — .... [illegible]

l. 2, w. 12 sq. — .... [illegible]

l. 3, w. 7 sq. — After [illegible] insert ....[illegible]

l. 4, w. 11 sq. — .... [illegible] [illegible] [illegible].

l. 5, w. 2 — [illegible].

l. 5, w. 10-11 — After [illegible] insert [illegible] [illegible].

l. 7, w. 10 — [illegible]

l. 8, w. 12-13 — [illegible] [illegible].

l. 12, w. 8 — [illegible].

l. 13, w. 9 sq. —In the blank insert [illegible].

l. 15, w. 1 — [illegible].

P. 79, l. 3, w. 5 — [illegible].

l. 4, w. 7-9 — In the blank after [illegible] insert [illegible] [illegible] [illegible].

l. 5, w. 2 — For [illegible] read [illegible].

l. 6, w. 4 — For [illegible] read [illegible].

l. 7, w. 1 — For [illegible] read [illegible].

l. 7, w. 10 — [illegible].

l. 8, w. 13 — [illegible] (conjectural; [illegible] is imperceptible).

P. 79, l. 10, w. 10 — For [Pahlavi] read [Pahlavi].

l. 12, w. 3 — Remove the blot after [Pahlavi].

l. 14, w. 1 — [Pahlavi].

l. 14, w. 10 — [Pahlavi].

l. 14, w. 13 — [Pahlavi] ,

l. 14, w. 15 sq. — ... [Pahlavi] ...... [Pahlavi]

P. 80 — The first two lines are cut off. A few broken words of the third line restored from underneath a patch are as follows:— [Pahlavi] .... [Pahlavi] .... [Pahlavi] ....

l. 4, w. 11 — For [Pahlavi] read [Pahlavi].

l. 10, w. 1 — [Pahlavi] ... .

l. 10, w. 6 — [Pahlavi].

l. 11, w. 1-2 — [Pahlavi].

l. 13, w. 6 — [Pahlavi].

l. 15, w. 1 — [Pahlavi].

l. 15, w. 3 — [Pahlavi].

l. 16, w. 7 — [Pahlavi].

l. 17, w. 1-3 — [Pahlavi]

l. 17, w. 11 — [Pahlavi].

P. 81 — The first line is cut off.

l. 2, w. 1-6 — In the blank insert [Pahlavi]

l. 2, w. 9 sq. — .... [Pahlavi].

l. 5, w. 1 — [Pahlavi].

l. 16, w. 12 — For [Pahlavi] read [Pahlavi].

P. 82, l. 1, last two words — [Pahlavi] (conjectural).

P. 82, l. 2, w. 1 — Before [Pahlavi] insert [Pahlavi].

l. 2, w. 5-6 — [Pahlavi].

•l. 8, w. 1 — [Pahlavi].

l. 9, beginning of the line — [Pahlavi] .... [Pahlavi] .... [Pahlavi]

l. 16, w. 1-2 — [Pahlavi].

P. 83, l. 1, restored from under a patch [Pahlavi] .... [Pahlavi] ... [Pahlavi] ...... [Pahlavi] .... [Pahlavi]

l. 2, w. 1-2 — [Pahlavi].

l. 2, w. 5-7 — [Pahlavi]

l. 2, w. 11 — [Pahlavi].

l. 3, w. 11 — [Pahlavi].

l. 4, w. 13 — [Pahlavi].

l. 9, w. 1-2 — [Pahlavi].

l. 9, w. 14 — [Pahlavi].

l. 12, w. 1 — [Pahlavi] ...

l. 13, w. 1 — [Pahlavi] ..

l. 14, w. 1-2 — [Pahlavi].

l. 15, w. 12 — [Pahlavi].

l. 16, beginning of the line — [Pahlavi] ...... [Pahlavi].

l. 16, w. last but 2 — [Pahlavi].

l. 17, before the last two words — [Pahlavi] ...... [Pahlavi].

P. 84, l. 1 — ...... [Pahlavi] ... . [Pahlavi] ......

P. 84, l. 2, w. 7-9 — [Mandaic].
l. 5, w. 1 — [Mandaic].
l. 11, w. 15 — [Mandaic].
l. 16, w. 9 sq. — [Mandaic].

P. 85, l. 1, w. 1 — [Mandaic].
l. 5, w. 2 — [Mandaic].
l. 8, w. 15 — [Mandaic].
l. 9, w. 3 — [Mandaic].
l. 9, w. 13 — [Mandaic].
l. 11, w. 5 — [Mandaic].
l. 12, w. 11 — [Mandaic].
l. 14, w. 3 — [Mandaic].
l. 15, w. 1-3 — [Mandaic].
l. 17, w. 2 — [Mandaic].
l. 17, w. 7 — [Mandaic]

P. 86, l. 1 — [Mandaic] ...... &c. [Mandaic].
l. 2, w. 1 — [Mandaic].
l. 9, w. 12 — [Mandaic].
l. 11, w. 4 — [Mandaic].
l. 12, w. 4-5 — [Mandaic].
l. 13, w. 5-6 — [Mandaic].
l. 14, w. 6-7 — [Mandaic].
l. 14, — last two words [Mandaic].
l. 15, w. 4 — [Mandaic].
l. 15, w. 11 sq. — [Mandaic] .... [Mandaic].

P. 86, l. 16, w. 7-8 — [Mandaic].
l. 17, w. 3 — [Mandaic].
l. 17, w. 6-7 — [Mandaic].
l. 17, w. 10-11 — [Mandaic].

P. 87, l. 1 is cut off.
l. 2, w. 11 — [Mandaic].
l. 4, w. 12-13 — [Mandaic].
l. 8, w. 1 — [Mandaic].
l. 9, w. 4-5 — [Mandaic].
l. 10, w. 4 — For [Mandaic] read [Mandaic].
l. 17, w. 3 — For [Mandaic] read [Mandaic].

P. 88, l. 1 is cut off.
l. 2, [Mandaic] .... [Mandaic]; deciphered from underneath a patch.
l. 3, w. 1 — [Mandaic].
l. 3, w. 7 — [Mandaic].
l. 4, w. 1-3 — [Mandaic]; ([Mandaic]) is conjectural.
l. 4, w. 12-13 — [Mandaic].
l. 5, w. 11 — For [Mandaic] read [Mandaic].
l. 7, w. 2 — For [Mandaic] read [Mandaic].
l. 7, w. 8 — [Mandaic].

P. 89, l. 1, w. 2 — For [Mandaic] read [Mandaic] (conjectural).
l. 2, w. 1-2 — [Mandaic].
l. 2, w. 16 — [Mandaic] (conjectural).
l. 3, w. 1 — [Mandaic].
l. 6, w. 2 — [Mandaic].
l. 9, w. 3 — [Mandaic].

P. 89, l. 10, w. 1 — [illegible]

l. 15, w. 1 — [illegible].

l. 16, w. 1 — [illegible] (conjectural).

l. 16, w. 12-14 — [illegible].

l. 17, w. 1 — [illegible].

l. 17, w. 13-14 — [illegible] with [illegible] written below [illegible].

P. 90, l. 1, w. 1-3 — [illegible]; ([illegible] is conjectural).

l. 1, w. 12-13 — [illegible].

l. 2, w. 1 — [illegible].

l. 2, w. 15 — [illegible] with [illegible] above [illegible].

l. 3, w. 1 — [illegible].

l. 7, w. 2-3 — [illegible].

l. 13, w. 6 — [illegible].

l. 13, w. 15 — [illegible].

l. 14, w. 11 — [illegible].

l. 15, w. 13 — [illegible].

l. 16, w. 12 — [illegible].

l. 17, w. 1 — [illegible].

l. 17, w. 7 — [illegible].

P. 91, l. 1, w. 1 — For [illegible] read [illegible].

l. 7, w. 3 — [illegible].

l. 14, w. 8 — [illegible].

P. 92, l. 1, w. 1-2 — [illegible].

l. 2, w. 1 — [illegible].

l. 7, w. 6 — [illegible].

l. 8, w. 3 — [illegible].

P. 92, l. 9, w. 8 — [illegible].

l. 10, w. 1 — [illegible].

l. 12, w. 5 — [illegible].

l. 17, w. 3 — [illegible].

P. 93, l. 1, w. 8 — [illegible].

l. 7, w. 3 — [illegible].

l. 13, w. 9 — [illegible].

P. 94, l. 1, w. 1-2 — [illegible].

l. 1, w. 10 — [illegible].

l. 4, w. 10 — [illegible].

P. 96, l. 1, w. 1 — [illegible].

l. 1, w. 9 — [illegible].

P. 97, l. 5, w. 5 — Omit [illegible] after [illegible].

l. 6, w. 11 — [illegible].

P. 98, l. 1, w. 1 — [illegible].

l. 2, w. 11 — [illegible].

l. 7-12 — The MS. writer has left a blank for these lines.

l. 13, w. 12 — [illegible].

P. 99, l. 7, w. 7 — [illegible].

l. 9, w. 7 — [illegible] is written and rubbed of with the hand before [illegible].

l. 16, w. 13 — [illegible].

P. 100, l. 13, w. 1 — [illegible].

l. 13, w. 3 — [illegible].

l. 16, w. 1 — Insert [illegible] before [illegible].

l. 16, w. 9 — For [illegible] read [illegible].

P. 101, l. 17, w. 1 — [illegible].

P. 102, l. 1, w. 9 — [illegible].

l. 8. w. 7 — After [illegible], [illegible] is written and rubbed off with the hand.

l. 12, w. 1 — [illegible].

l. 13, w. 1 — [illegible].

l. 14, w. 1 — [illegible].

l. 16, w. 10-12 — In the blank insert [illegible] ∴ ० ∴ [illegible]

l. 17, w. 10 — [illegible]

l. 17, w. 12 — After [illegible] insert ...... [illegible]

P. 103, l. 12, w. 10 — [illegible].

l. 16, w. 9-11 — [illegible].

l. 17, w. 8 — [illegible].

P. 104, l. 1, w. 1 — [illegible] with دارش written below.

l. 1, w. 12-13 — [illegible].

l. 2, w. 8 — [illegible].

l. 3, w. 3-4 — میانجی بہاید is written below [illegible].

P. 104, l. 4, w. 5 — [illegible] is written and rubbed off after [illegible].

l. 15, w. 13 — After [illegible], [illegible] is written but struck off.

l. 16, w. 13 — [illegible].

l. 17, w. 1 — [illegible].

P. 105, l. 1, w. 1-2 — [illegible].

l. 16, w. 1 — [illegible].

l. 17, w. 10 — [illegible].

P. 106, l. 13, w. 13 — [illegible].

l. 16, w. 14 — [illegible].

l. 17, beginning of the line — [illegible] written and struck off.

P. 108, l. 1, w. 1 — [illegible].

P. 110, l. 1, w. 1 — [illegible].

l. 5, w. 10-11 — [illegible].

l. 8, w. 13 — [illegible].

l. 10, w. 6 — [illegible].

l. 15, w. 2 — [illegible].

l. 16, w. 2 — [illegible].

These corrigenda and addenda contain some corrections, due to the imperfection of the photo-zinco process, and for the most part omissions which occurred on account of the patches on some words and sometimes on the whole lines in the original MS. [illegible] and [illegible] are not counted as separate words. A part of a word standing at the commencement of a line is not counted. Sometimes when the first words of a line are missing, the words are counted from the end of the line

Abbreviations:— P.=page; l.=line; w.=word; fol.=folio; *a*=the first side of a folio; *b*=the second side of a folio.

1

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7 هسارمنت

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هستاره 35

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old type, who thought her household to be her heaven, and her husband to be her lord. Mr. M. D. Conway who, visited Bombay some years ago, in his book, entitled "My Pilgrimage to the Wise Men of the East," says of the Parsees, that with them, "Heaven is in their homes and fields." Mrs. Tehmuras was a lady who made her home *her* heavan, and the field of her husband's work *his* heavan. Nature had, as it were intended them to be a pair. They were both tall and handsome. She gave Ervad Tehmuras a number of handsome and intelligent children, eleven of whom,—eight sons, most of whom are University graduates, and three daughters—are living.

Death

Ervad Tehmuras was suffering for sometime from a cancer on his tongue. He bore his illness with patience and courage and died at the age of sixty-three on 19th October 1903.

All the Parsee Papers of the day had taken obituary notices of his death, fully appreciating therein his life-work in the field of Pahlavi studies. Of all the obituary resolutions and speeches on the occasion, those that draw our special attention is the Resolution of the Khol-Karnari-Mandli and the speech of the late Mr. Kharshedji Rustamji Cama, the President of the society.[1] Ervad Tehmuras was a pupil, of whom Mr. Cama was proud. On his death, Mr. Cama, gave to the society, a sum of Rs. 500 to commemorate his name, on condition that the sum may be kept intact in an account to be opened in the name of Ervad Tehmuras, and the interest used for the expenses of the Society.

(1) *Vide* the Report of the Society for the years 1898 to 1904 pp. 27-38.

the publication of the Pahlavi literature, was the desire to see the rare and unique collection of the old Pahlavi manuscripts in the library of Ervad Tehmuras published. In this collection, the larger manuscript of the Bundehsh, which he called the Grand Bundehsh, was a special favourite of Prof. Darmesteter. It has, as said above, been recently published by the photo-zinco process under the learned direction of Mr. Behramgore Tehmuras Anklesaria.

In his French translation of the Zend Avesta, Prof. Darmesteter thus speaks of Ervad Tehmuras :

"I had the good fortune to meet a guide, as learned as modest in the person of a simple Herbed, a printer by profession, who reminds me of the learned printers of the Renaisance, Ervad Tahmuras Dinshawjee Anklesaria, the person who possesses the most certain and the most extensive knowledge of the Pahlavi literature."[1]

The next scholar, who had a great regard for Ervad Tehmuras's Pahlavi lore was Dr. West. I had found this during an interview I had with him, at Munich, in 1889. His correspondence with Ervad Tehmuras also shows this. Ervad Tehmuras had supplied Dr. West with copies of many Pahlavi books. These copies form a part of the collection of the manuscripts of Dr. West, now held by the Royal Asiatic Society of England. Dr. West now and then consulted Ervad Tehmuras on some Pahlavi passages.[2]

Family.

Ervad Tehmuras was, according to the practice of those times, married at the early age of four. We know that now it is generally love that begets union. But during those times, there were numbers of marriages, wherein union begot love. Mrs. Tehmuras, (*né* Bai Shirinbai Muncherji) was a lady of the

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(1) " J'eus enfin la bonne fortune de rencontrer un guide aussi savant que modeste dans la personne d'un simple Hèrbed, imprimeur de profession, et qui me rapelle nos èrudits imprimeurs de la Renaissance, M. Tahmuras Dinshawjee Anklesaria, homme qui possede la connaissance la plus sûre et la plus ètendue de la littèrature Pehlvie " (l'e Zend Avesta Vol. 1, Avant Propos, p. III.

2. *Vide* S. B. E. Vol. XXXVII, Pahlavi Texts Part IV, Introduction p. XLVI, for an intelligent correction by Tehmuras of an error, inherent in the nature of the Pahlavi text and in the resulting difficulty of a proper translation. For a paper on the subject by Ervad Tehmuras, Vide " The Report of the proceedings of the Society for the promotion of Researches into the Zoroastrian Religion" years 1890 to 1898, pp. 38-40.

burning wicks of the oil lamps in the morning to fire-places, and there, to place them in the burning fire, the idea being '*jot sâth jot melavvi*' (જોત સાથ જોત મેલવવી) that is, "to let the burning flame meet with the flame whence it arose." But now, one of the Atash Behrams, the sanctuary of one of the highest grades of the Sacred Fire, has admitted electric light within its precincts.

Educated priests of the Community have often been giving a helping hand to the cause of Progress, and Ervad Tehmuras was one of the brave band who stood in the front. True progress is never destructive, it is always constructive. It rests, to a certain extention good sound conservatism. Ervad Tehmuras was one of such Progressives. He was a constructive Reformer.

Tehmuras and Drs. Darmesteter and West.

Among Europeans scholars of Iranian literature of the past generation, two had great regard for Ervad Tehmuras. They were the late Prof Darmesteter and Dr. West. I had the pleasure of knowing the views of both. Prof. Darmesteter, when he was in Bombay, in the early part of 1887, took the opportunity of visiting the libraries of our learned Dasturs and Ervads and even of reading with some of them. Ervad Tehmuras was one with whom he read for several days at his Fort Printing Press, and during our short literary visits to Naosari and Surat, I remember Prof. Darmesteter speaking highly of Ervad Tehmuras's attainments in the study of Pahlavi.

The Victoria Jubilee Pahlavi Text Fund, referred to above, was the result of a lecture, delivered by Prof. Darmesteter, under the Presidentships of the late Sir Jamsetjee Jejeebhoy, the third Baronet, in January 1887, wherein he exorted his Parsee hearers to commemorate the coming golden Jubilee of Her Majesty, the late Queen Victoria, by starting a fund for the publication of unpublished Pahlavi literature. Shams-ul-Ulma Dastur (then Ervad) Dârâb Peshotan Sanjana, the late Dastur Phiroze Jamaspji Jamaspasa and myself, immediately after the lecture, formed ourselves into a small Committee to collect funds, and on the very next day, going from house to house, we collected a small fund. Soon after, we were kindly relieved of further work in the matter, by the Trustees of the Parsee Punchayet, who, under the advice of the then secretary, the late Mr. Nasserwanji Byramji, collected further funds. One reason among others which particularly led Prof. Darmesteter to suggest the idea of starting a fund for

the earnest endeavour of the philosopher and the divine to discover, if possible, the spell by which this apparently effete religion continues to command the attachment of the enlightened Parsees of India, and makes them turn a deaf ear to the allurements of the Brahmanic worship and the earnest appeals of Christian missionaries." [1]

The real spell, according to my views, is this: The Parsees, adhering to the stable elements of their Zoroastrianism, have adapted themselves to the changing times, in the matter of their customs and manners, and even in that of their rites and ceremonies. They prefer "old that is gold" in their own Institutions, but are prepared to adapt themselves to changing times, changing needs and changing circumstances. Of course, there has always been a fight, between old and new views, for some time, but the community as a body, has soon yielded to the demands of reason in such matters. For example, take the following two or three instances :—

When the medical College was first opened in Bombay, Parsee parents objected to sending their sons to that institution, saying that, there, the pupils had to come into some contact with dead bodies, which, in the Vendidâd were taken to be *nasâ*, and were therefore, from a sanitary point of view, to be avoided. But better counsels soon prevailed and now hundreds of Parsee youths have taken to this noble profession.

When steam first began to be used in Bombay, Parsee parents objected to their sons working as engine drivers or firemen, as they had, at times, to pour water over the fire and to extinguish it. But that prejudice soon died out, and now, there are hundreds of Parsee youths in that line. They are made to see that the use of fire, whereby it can administer to alleviate the wants of mankind and to help its prosperity and progress, would be the best way of showing the reverence due to it as the Symbol of Divinity.

Again, take a more recent case. Some people objected to the use of gas and electric light in the fire-temples, on the ground, that, in the case of its use, they had to extinguish the light, which they thought was opposed to the old teaching. The old practice, which was seen in many a household, was to take away the

(1) A Paper on "The Modern Parsees" in Max Muller's Chips from a German Workshop"(2nd ed. of 1880) Vol. I, p. 164.

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He was elected for some years an examiner in Avesta and Pahlavi in the University of Bombay, being first appointed in 1890. He had acted, for several years, as an honorary examiner of several educational institutions. He had helped the publication in 1873 of the Khordeh Avesta and its translation into Persian by Mr. Tirandâz Ardabin, who had latterly become the Naib-Dastoor in Yezd in Persia. This help was, as it were, in return of the services of Mr. Tirandâz, who was very helpful to Ervad Tehmuras in procuring some old manuscripts from Persia.

He joined Free Masonry in 1879 and was an active member of the Lodge Cyrus.

His progressive views.

Whether as a teacher or as a writer, Ervad Tehmuras was one of the brave band of the new school of Avesta scholars, who, under the banner of their leader, the late Mr. Kharshedji Rustamji Cama, the founder of the Western method of Iranian studies in India, always stood for social and religious progress.

A religion is like a living organism. It has its stable elements as well as its unstable, changing or moving elements. Religious customs, rites, and ceremonies, principally form the latter. As in the case of a living organism, unless the unstable parts change, life would be extinct, so, in the case of a religion, unless it adapted itself to changed times, places and circumstances, and unless it moved in the line of Progress, in the matter of its manners, customs, ritual and ceremony, it would soon be extinct. The late Professor Max Muller writing of the Parsees once said as follows:—

"Though every religion is of real and vital interest in its earliest state only, yet its later development too, with all its misunderstandings, faults and corruptions offers many an instructive lesson to the thoughtful student of history. Here is a religion, one of the most ancient of the world, once the state religion of the most powerful empire, driven away from its native soil, deprived of political influence, without even the prestige of a powerful or enlightened priesthood, and yet professed by a handful of exiles—men of wealth, intelligence, and moral worth in Western India—with an unhesitating fervour such as is seldom to be found in larger religious communities. It is well worth

Ervad Tehmuras was as active in teaching as in learning. In 1874,

As a Teacher.

he first started a class in the Dadyseth Agiyâri to teach Avesta. As there were no enthusiastic students, the class did not continue long. Then, in 1877, he started a new class in his Fort Printing Press, which he had then recently acquired. I had the pleasure of attending that class, in company with the late Mr. Jamsetji Nusserwanji Petit and two or three other students. As I shortly afterwards, began reading for the M. A. and for the LL.B., I discontinued my attendance. However, though I studied latterly the Irânian languages at the Sir Jamsetji and the Mulla Feroze Madresas, especially the former, I may say, that I was benefited by the few early lessons taken in this class and much more benefited by the literary friendship thus contracted with Ervad Tehmuras. The late Mr. Jamsetji Nusserwanji Petit was an enthusiastic pupil of Ervad Tehmuras, both in the evening class which was held twice a week, at the Press and at his own house where Ervad Tehmuras went twice or thrice a week. Mr. Jamsetji took a special interest in the study of the Vendidâd under Tehmuras, and I remember his having translated in verse the first few chapters of the Vendidâd. During my occasional visits to him, Mr. Jamsetji Petit used to recite, or I should rather say sing, before me this translation, principally prepared with the idea of popularizing the book among the Parsees. I would recommend my friend Mr. Jejeebhoy Pestonji Mistry, who has kindly edited and published some of the other verses of the late Mr. Jamsetji Petit, to find out from the papers of his friend the translation of the Vendidâd and publish it.

Ervad Tehmuras's activities were not confined to these fields of a

Other fields of activity.

teacher, author and publisher. He took an active part in the work of the various literary and educational societies of Bombay, such as the Zarthosti Dinni Khol-karuari Mandli, the Rhahnumâi Sabhâ, the Victoria Jubilee Pahlavi Text Fund Committee and the Dnyân Prasârak Mandli. Of the first of these societies he was an active member, since its very foundation in 1864, and its Honorary Secretary for nearly eight years, from 1874 to 1882. He had read, as said above, about 24 papers before it. He had acted as an Honorary Superintendent of the religious classes conducted by the Rahanumai Sabhâ, of the Managing Committee of which he was an active member. For several years, from 1881 to 1890, he published a Gujarati monthly periodical, entitled the Foorsad *i. e.* the Leisure Hour, which still flourishes and is now conducted by Mr. Bomonji Nowroji Kabraji.

creasing the world's knowledge of old times and traditions. Of course, you have to look for profit, and some of the richer members of your community ought to be sufficiently interested in such matters to understand that they may deeply concern themselves, and to assist you accordingly."

Dr. West asks for old Pahl. commentaries for his Pahl. Vendidad.

This letter of Dr. West further shows, that the deaths of both these scholars, Ervad Tehmuras and Dr. West, have been a real loss to the cause of Pahlavi studies. We find from it, that, had Dr. West lived longer, we would have had from his learned pen, translations of the Pahlavi Vendidâd and the Pahlavi Nirangistân. In a previous letter dated 29th November 1894, he had written :

"Don't forget that I should be much obliged for a copy of the old commentary of the Vendîdâd in one of your Irânian Ms., whenever it is convenient to have it copied. And any information I can give you is always at your disposal."

In this next letter he thus writes on the subject :

"I was contemplating, *if I live long enough,*[1] trying to translate the Pahl. Vend. at full length, and any extra commentary, would be decidedly useful. I have however the seventh book of the Dinkard and the Nîrangistan to finish first, and I am half way through my 71st year; so my chances of starting upon the Vendidâd are small. The Commentary would be kept to myself as long as I live, and as much longer as you wish. I should translate *if I had time,*[1] but not publish the text without your permission."

Students of the question of the antiquity of the Avestâ will be interested in reading the following view of Dr. West, given in this letter, about Prof. Darmesteter's the-then-recent theory of the origin of the Avesta :

"I suppose you have heard of poor Darmesteter's theory about the origin of the Avesta, which amounts to stating that only a little of it is old, and the rest written about 50 years before Christ and 230 after Christ, the Gathâs being of the latter time. Hardly any one who is a real Avesta scholar accepts this theory, but Darmesteter held to it to the last."

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1 The italics are his own.

Khudâi-Nâmeh[1]. The word Shâh-Nâmeh is a rendering of Khudai-nameh, because the word *khuda* or *khudâi*, is used in the sense of a king.

Tehmuras's manuscripts have enriched many libraries.

Ervad Tehmuras's manuscripts have enriched many a library, both of India and Europe. The Moola Feroze library contains many Pahlavi manuscripts, which the then librarian, the late lamented Dastur Erachji Sorabji Meherjirânâ, had copied from Ervad Tehmuras's old manuscripts. In the same way, the Meherji Rânâ library at Naosari contains many manuscripts presented to it by Dastur Erachji, who, while copying Ervad Tehmuras's manuscripts for the Moola Firoze library, was taking duplicate copies for his own personal library also. Again, Ervad Tehmuras had supplied copies of some of his old manuscripts to some European scholars, and among them, especially to Prof. Darmesteter and Dr. West. The private libraries of these two great scholars have passed into the hands of the Bibliothèque Nationale and the Royal Asiatic Society of London. So, the Libraries of these Institutions have been enriched by copies of his manuscripts, and in some cases, even by original old manuscripts themselves. For example, the Bibliothèque Nationale contains an old Vendidâd, written by Dastur Dârâb Pâhlan, the well-known Dastur of Naosari, who lived about 200 years ago (1667-1734 A. D.). It is the gift of Ervad Tehmuras, who, to commemorate the event of Prof. Darmesteter's visit to India, presented that copy to the library through him.[2]

Dr. West, anxious to see Tehmuras's Manuscripts published

Dr. West was very anxious to see Ervad Tehmuras publish some of his, what he called, " unique" texts. In a letter dated " 6th December 1894, 4 Crowfurd Terrace, Maidenhead" England, he thus exhorts him to do so:—

" I should be very glad if you would really publish some of the texts of which you possess unique, or nearly unique, manuscripts, in order to reap whatever benefit can arise from doing so. I do not think the value of such Mss. increases by keeping them to oneself longer than is necessary; and the information they contain may be of much use for in-

1 *Vide* Mohl's Introduction. *Vide* my Gujarati book entitled "Shâhnâmeh and Firdousi," p. 10

2 *Vide* Journal Asiatique of 1911 for Miss Manant's correction in the rame of the original writer of this manuscript.

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It was this fact that had suggested to me, on the first anniversary of Ervad Tehmuras's death, the subject of a sermon, *viz.*, *Ganj-i Dadâr Ahura Mazd*, preached by me at his Bâj (anniversary) celebration.

An old Pahlavi work, upon the acquisition of which Ervad Tehmuras had set his heart, is one, known as Khudâi-Nâmeh (*i.e.* the book of the kings), referred to by Firdousi in his Shâh-Nâmeh. Mr. R. B. Paymaster, says of the manuscript, probably on the authority of Ervad Tehmuras, that it was owned by an Irâni Zoroastrian lady of Persia. Ervad Tehmuras sent for her son-in-law, who was in Bombay, and sent him specially to Persia to get it from his mother-in law. He went and took it from the old lady's cellar, where she stored wines. The lady on coming to know of this, lodged a complaint before the governor of the town against her son-in-law, who was compelled to return it. The lady removed the book, on every Jamshedi Naoroz day, from her cellar, and, removing the pages that were damaged, locked it up there again. That was a great disappointment to Tehmuras. Among the many kind words of good wishes and encouragement that I had heard from some literary friends on the occasion of my departure from Bombay in April 1911 for a proposed visit to Persia, which unfortunately fell through owing to my illness during the voyage, I particularly remember, with regret for a lost opportunity, the words of my friend, Mr. Behramgore Tehmuras Anklesaria, the learned son of a learned father, exhorting me to search for the Khudâi-nâmeh on which his father had set his heart. This Khudâi Nâmeh is referred to in the larger Bundehesh. Dr. West[1] has not taken these words for a proper noun indicating the name of a book, but taking them to be common nouns have translated them as "renowned (nameh) in the empire (khudâi)."

Firdousi seems to refer to this Khudâi-Nâmeh, when he speaks of a book of old times[2] *geh-i bastân*, which gave him materials for his Shâh-Nâmeh. One Dâneshwar was the writer of this Pahlavi book of

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1 Bk. I. 132,

2 S. B. E. Vol. V, p. 147, Chap XXXIII, 9. In my Gujarati translation of the Bundehesh (p. 181) I have translated the sentence where these words occur, as "All the Mobads who are spoken of in the Khudâi-nameh as belonging to one family." *Vide* Ervad Tehmuras's paper on Pahlavi Zarthosht-nâmeh in "The Report of the Proceedings of the Society for the Promotion of Researches into the Zoroastrian Religion" for the years 1890-91 to 1897-98, p. 46.

یکی نامه بود از گه باستان   فراوان بدو اندرون داستان

Introductions of Dr. West in his Pahlavi translations in the series of the Sacred Books of the East, and to the readers of the prefaces of other Pahlavi publications, the references to the old manuscripts of Tehmuras are well known. The "Fragments Tahmuras" form a conspicuous part of the late Prof. Darmesteter's third volume of the "Zend Avesta".[1] Ervad Tehmuras had spent a good deal of his hard-earned money in the acquisition of very rare old manuscripts, not only from India, but also from the ancient fatherland of Persia.

We know, that manuscript-writing was, as it were, a profession in itself. We find several manuscripts of the same scribe or writer, both in Persia and in India. In some cases, the work of a scribe is followed in a family, the son learning that art from his father. Thus, old manuscripts of some efficient writers, have an additional value of their own. So, Ervad Tehmuras tried to get old manuscripts of such experienced writers. To do so he traced exact fac-simile copies of the first and last pages of some of the old manuscripts in the libraries of Dasturs and Ervads here. He then sent these as specimens to Persia, through his Irani Zoroastrian friends here, and asked them to procure other manuscripts of these writers from there. He is said to have resorted to this plan more than once, and at times, is said to have specially deputed for this purpose, at first, Mr. Khodabakhsh and then Mr. Tirandâz, an Irâni Zoroastrian priest, who was a great friend of Tehmuras and who latterly became a Naib-Dastur of Persia. Among the manuscripts so collected by Ervad Tehmuras, some are unique. They have no other copies.

We thus see, that Ervad Tehmuras was very fond of collecting old and rare manuscripts. His library was a real literary *ganj* (treasure). In an *Âfrin* recited after the Afringâns, we pray that "the results of our action may go to the *ganj i.e.*, the treasury of Ahura Mazda, the Brilliant and the Glorious and to the Ameshaspands" (*Yo kardehâ pa ganj-i Dâdâr Ahura Mazd, rayomond khorehmand Ameshâspandân be-rasâd*). It is an altriustic view, supporting the statement of Herodotus[1] "that the ancient Persians were required to pray, not only for themselves, but for all the Persians and for their king." In the matter of his literary *ganj*, Ervad Tehmuras did the same. The rare and unique treasure of his old manuscripts was accessible to all.

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(1) Le Zend Avsta, Troisiéme Volume, pp. 53-77.

Unfortunately, all the above Pahlavi texts, though long since prepared and even printed, by Ervad Tehmuras in his press, have waited for Introductions at his hands. But alas! they have waited too long. Ervad Tehmuras died no 19th October 1903, without seeing his pet publications placed in the hands of the public, though, now and then, he readily placed their advanced proofs in the hands of students.

A reason for the delay in the Publication.

It is a pity, that Parsee philanthorophy, though cosmopolitan in its various aspects, has not been sufficiently directed in the path of helping the students of the ancient literature of the community. I remember having read somewhere, that the late Prof. Max Muller complained, in his younger days, of the manner, in which, at first, he and students of his stamp, who worked in the field of ancient literature, were looked at. They were looked at with little favour, and were considered, as it were, as drones in society. If that was so, in the West, no wonder it is so in the East. It appears. that such was not the case formerly in India, when Sharasvati (Learning) looked to Shri (Wealth) for patronage, and the look was kindly received But times are changed!

For students of this stamp, there are few fields here, to which, at the same time that they are working for the cause of science, they can look for their livelihood. Such being the case, Ervad Tehmuras had to look after the management of his press, which in order to pay, had to look to all kinds of job work. To make up for what the press itself could not do, Ervad Tehmuras had taken to piecegoods trade, which daily took up some of his time. He had started a ginning factory at Unâ, in Kathiawar, where he had to spend a part of the year annually. All these engagements did not give him sufficient leisure to attend to his literary work. This was a loss to the cause of science.

Latterly, leaving some of this outdoor work to his eldest son, Mr. Dhunjishaw, who is a graduate of the Bombay University, he was able to revert to his favourite studies, wherin he was said to have been working at times, for about 10 hours daily. Had he lived for a few years more, Iranian Science would have been much benefitted.

Being a zealous Pahlavi scholar, Ervad Tehmuras was very fond of collecting old and rare Pahlavi manuscripts. His collection was uniqe and that was the result of an enthusiastic work of several years. To the readers of the learned

His zeal for the collection of old manuscripts.

4. A second edition of Mr. K. R. Cama's Zarthosht-nâmeh with additional notes, published in 1890.

Besides these, Ervad Tehmuras had read before the Zarthoshti Din-ni Khol Karnâri Mandli (The Society for the promotion of researches into the Zoroastrian Religion), about 24 papers, the first being read in 1868. Outlines of these papers are printed in the Reports of the Society. He had also contributed a number of articles on various Irânian subjects in the Gujarati papers.

His Pahlavi Texts.

Of all his work, the most important were the Pahlavi texts, all prepared and collated by him, but unfortunately left unpublished during his life-time. They all show the great care, time and labour devoted by him to these. They are the following.

1. The Social Code of the Sâssânians or The Supplement to the Madigân-i-Hazâr Dadistân, which forms the subject of this fac-simile.

2. The Pahlavi, Pazend and Sanskrit Minokherad.

3. The Dâtistân-i-Dînîk.

44. The grand Bundehesh, an old copy of which he had obtained from Persia. This text has been published after his death, in 1904 by his son Mr. Behramgore Tehmuras Anklesaria, under the auspices of the Victoria Jubilee Pahlavi Text Fund, held by the Trustees of the Parsee Punchayet Funds and Properties.

Besides these, the late Dastur Dr. Jamaspji Minocherji Jamasp-asana had got published from his press, a collated edition of some Pahlavi Texts, prepared under Ervad Tehmuras's direct superintendence.

One of these, the Datistân-i-Dînîk has been referred to above, as his first work. Ervad Tehmuras's copy of the Datistân-i Dînîk is very old[1]. It is said, that it was this prize-essay that suggested to him, the idea of sending for on old copy direct from Persia. He specially deputed Mr. Khodabux Farud Abidân, one of his Irani Zoroastrian friends, to get a copy from Persia and he got it.

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1 Dr. West Grundriss der Iranischen Philologie, I Band, II Lieferung III Pahlavi Literature p. 103.

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So, there were found, many, even among the clergy, who did not read their services in the original Avesta character. It was the desire of Ervad Tehmuras to counteract this tendency, and so, with a press of his own, it was his ambition to issue cheap editions of the different prayers in the Avesta character. Some of these, he printed at his own risk and expense, and some, at the direction of others. Among such publications we find the following :—(1) The Khordeh Avesta. (2) The Farokhshi, Afringân and Afrins. (3) The Yaçna. (4) The Vendidad typographed in specially prepared large Avesta types with the ritualistic instructions printed in Gujarati characters.

Some of his publications.

Among his publications, we find the following, wherein he has shewn a good deal of his profound knowledge of the Irânian and Indian languages.

1. Siâvakhsh-nâmeh in Gujarati, published in 1873. He edited this book, which was written by one Rustam Peshotan Hamjiyâr in 1680. It gives in Gujarati verse an account of the Irânian prince Siâvakhsh. In this work, Ervad Tehmuras has shewn a good deal of learning in making the old Gujarati intelligible to modern readers. His knowledge of the Irânian languages and of Sanskrit had been of great use to him in interpreting it.

2. Ardviçur Yasht bâ mâeni, published in 1874. It gives the Ardviçur Yasht in Gujarati characters with an excellent translation in Gujarati. This Yasht was used to be much recited, and is, even now recited to a certain extent by some of the clergy and the laity, in the Aban month, the 8th month of the year. So, in addition to the students it has been of much use to the laymen.

3. A pamphlet, entitled જુદદીનોને માજદયસ્નાન દીનમાં લેવા રવા છે (*i.e.* It is proper to admit non-Zoroastrians into the fold) published in 1882. At that time, there lived in Mazagon, a part of Bombay, a number of people-male, female and children—who observed, it was said, all the manners and customs of the Parsees. They were the children of Parsee fathers by non-Parsee women. A number of people, headed by Dastur Jamaspji Minocherji Jamasp-âsanâ, took them into the Zoroastrian fold by investing them with Sudreh and Kusti (*i.e.* the sacred shirt and thread). A majority of the community did not like the movement from a social point of view. In this pamphlet Ervad Tehmuras tried to justify the movement.

Out of these liturgical prayers, they were expected to know by heart the Yaçna and the Visparad. The Vendidâd, which is recited from midnight to morn, was read from manuscripts. There was, among the clergy, a class of scribes, whose business it was to copy these prayers and sell them to the laity, who considered it meritorious to purchase them and to present them to the clergy who required them. The laity, at times, got such manuscripts written in honour of, or for the meritoriousness of their dear departed ones. The colophons of many old manuscripts give the names of the different parties in these transactions. As a matter of course, we find therein, the names of the writers and the dates when they were written. But, at times, we find also the names of the persons at whose directions the manuscripts were written by the scribe. If the person so directing had got it written for his own spiritual meritoriousness or good, it was so stated therein. At times, he got it written in memory of a deceased relation, and in that case, the latter's name was mentioned. The town where it was written was also mentioned. Again, the writer wished in the colophon, that those, who read or prayed from the manuscript, were, in return for the use of the book, to invoke God's blessings on the writer, and on the person at whose direction, or for whose memory, it was written.

These colophons of old manuscripts are, to a certain extent, a copy, as it were of the method of the *Dibâcheh* or Introduction of some liturgical prayers, like the Âfrigân, in which the following are embodied :—

1. The name of the town where the liturgical service is performed.

2. The name of the day of the month on which it is performed.

3. The name of the person, whether living (*zindeh ravân*) or dead (*anoshek-ravân*), in whose honour it is performed.

4. The name of the person, at whose direction (*farmâyashnê*) it is performed.

Now, with the introduction of Gujarati printing in India, not only the laity but even the clergy began to lose touch with the knowledge of the original Avesta characters. Cheap books, not only for ordinary prayers of the laity but also for the liturgical services by the clergy, viz., the Yaçna, the Vendidâd, etc., were printed in Gujarati.

the difficulty, arising, as is well-known, from having incorrect or carelessly written copies.

I will quote Prof. Darmesteter here, at some length, as what he wrote in 1887 shews the manner, in which Ervad Tehmuras tried to collect old manuscripts, of which I will speak a little later on :—

"Il y a une quinzaine d'année's, un jeune Mobed de Bombay, Tahmuras Dinshawjee Anklesaria, travaillait à une traduction guzeratie du *Dadistân-i Dinîk* (le livre recemment traduit par M. West, dans le second volume des *Pahlavi Texts*). Il la laissa dormir, les textes pehlvis à sa disposition ne lui permettant pas d'éclaircir les obscurités de certains passages corrompus. Quelques années plus tard, passait à Bombay un de ces Mobeds de la Parse qui viennent de temps en temps chercher chez leurs frères plus instruits et plus riches de l'Inde des secours spirituels et matériels. Tahmuras lui demanda s' il y avait en Irân de vieux manuscrits du Dâdistân : le Mobed Irani lui demanda un fac similé des premières et des dernières pages du texte pehlvi et une description générale et remporta le tout en Perse. Quelques années s'écoulèrent sans reponse, quand un beau jour arrive Khudabakhsh Firoz Abadan avec un vieux manuscrit contenant non seulement le Dadistân, mais les épîtres de Minocih (Minochihr), Zad Siparam et ce. q'il y a de mieux, un Raváet pehlvi unique et un Bundehesh contenant plus du double du Bundehesh connu jusqu'alors en Europe et en Inde. Tahmuras, èmerveillé, commença, à distance, une recherche systematique dans le Perse et il reçut bientôt un nouveau manuscrit contenant le même texte du Bundehesh et le Nirangistan." (Revue Critique d' Histoire et de Littèrature. 5 Décembre 1887. Nouvelle Sèrie Tome XXIV, No. 49 p 425.)

His Fort Printing Press.

The purchase of the Fort Printing Press in 1876 put Ervad Tehmuras into a position, which, as said by Prof. Darmesteter, reminded one, of some of the learned scholars of Europe, who, with the help of their own presses, were instrumental in the spread of knowledge, and thus, indirectly in the work of helping the Renaissance. This press, took some active part, under Ervad Tehmuras's direction, in the spread of cheap Avesta literature.

Parsee Prayer books. A retrospect.

Most of the Parsis, now-a-days, read their Avesta prayers in Gujarati characters. Upto about 40 or 50 years ago, the clergy generally read and learnt their liturgical prayers from manuscripts in original Avesta characters.

Muncherji Dastur, M. A., the present Registrar of the Bombay University and Mr. Framji Kharshedji Bajan, who has recently retired from his post of a teacher at the Elphinstone High School. While attending the above class there, it was a pleasure to hear Ervad Tehmuras converse very fluently in Persian and Dari, with the Irânis there. This contact with the Irânis much helped his knowledge of Persian. I remember Ervad Khodabux often sitting by the side of Ervad Tehmuras when he conducted his classes.

His first literary Work.

Ervad Tehmuras's first literary work was done in about 1872 A.D, jointly with his friend, Ervad Sheriarji Dadabhoy Bharucha. It was the Gujrati translation of the Dâdistân-i-Dinik. With the translation, the joint authors had prepared a transliteration and notes. It was a competitive essay which won a Prize of Rs. 900, announced in honor of the late Dr. Haug. This work has still remained unpublished. The delay in the publication of this work, as in the case of some other works of Ervad Tehmuras, was his idea of being *thorough* in his work. This idea of being *thorough*, is, in some cases, due to a kind of literary nervousness in some authors, which, though laudable in itself to a certain extent, does certain harm to the course of science. This nervousness makes them afraid of literary criticism for the slightest of shortcomings in their work. I find such nervousness more among Indian than European scholars. A happy thought or a flash of literary inspiration passes through their minds. They communicate it to some friends but hesitate to place it before the public, lest it may be found to be an immature production. Such is not generally the case with European scholars, who at once launch their new thoughts before the public, even if they be plausible conjectures. Ervad Tehmuras, suffered through some nervousness of that kind, which was one of the reasons why most of his literary work has remained unpublished. He used to write in several Parsi papers, but that, more under a nom-de-plume, or anonymously, than over his own name. That was due, to such nervousness combined with modesty. Prof. Darmesteter, while writing about him, in connection with a short notice of the manuscript of this fac-simile publication, refers to this work of the Dâdistân-i-Dinik, and attributes the delay in its publication to the above said desire on the part of Ervad Tehmuras to be *thorough* in his work, by having before him a better and older copy of the Dâdistân, for the better elucidation of some difficult passages—

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more or less, a student well-nigh upto the end of his life. He prosecuted his Sanskrit studies at home under a Hindu Shastri. In all his studies, Pahlavi was his special strong subject, in which he was much helped by his deeper knowledge of Persian.

His further studies in Persian.

As said above, Persian was the first Irânian language that he learnt. He had commenced its study at Deesa and he prosecuted it further in Bombay, mostly in company with the Irâni Zoroastrian priests, whose head quarters in Bombay was at the Dadyseth Agyâri. As we will see later on, he held classes in this fire-temple, and so, while going there, he contracted friendship with many Irani priests there, and in their company, and especially in the company of their leaders, Mr. Tirandâz and Mr Khodâbux, he learnt a good deal of the manners and customs of Iran, and of the languages of the country as spoken by the Irâni Zoroastrians. The Persian they spoke was older and purer than that spoken by the Mahomedans. They also spoke the Dari, a dialect of the Persian Ervad Tehmuras spoke both these languages very fluently. Some of the Irânis, with whom he came into contact, knew a little of Pahlavi also I remember well, among them one Mr. Khodabux, who helped Ervad Tehmuras, later on, by copying some of the Pahlavi manuscripts for him and by procuring him some rare manuscripts from Persia. Ervad Tehmuras's knowledge of Persian had, later on, attracted the attention of father Lingman, eon of the Jesuist fathers, who conducted St. Xavier College. He learnt Persian under him, and later on became a Professor of Persian in his college. In return of the knowledge of Persian, which Ervad Tehmuras imparted to the German father, the latter taught Ervad Tehmuras, the German language. Similarly, he helped the late Dr. Gersen da Cunha in his studies of deciphering Sâssânian coins, and, in return, learnt French from him. In the same way, he taught Avesta to the late Mr. Pestonji Sorabji Khareghat, a well-known accountant of Bombay, and learned mathematics in return from him.

I had the pleasure of being a pupil of Ervad Tehmuras for a few months in my study of Persian. As said in the preface of one of my books, "The Translation of the first part of Shah-nameh," which I had the satisfaction of dedicating to his memory, I had the pleasure of taking my first lessons in the Shah-nameh under him. It was at the Dadyseth Agiary, where he was conducting a private class in Persian, that I had begun my Shah-nameh with him in April 1872. I had as my co-students in this class of three, Khan Bahadur Prof. Fardunji

won a gold medal of Rs. 250, founded by the late Mr. Kharshedji Furdunji Parekh. In 1874, he won the Lady Avanbai Fellowship to be held for 5 years. His connection with this Institution, in one way or another, as a student, as a teacher, or as a Fellow, lasted for 16 years, from 4th March 1863 to 31st October 1877. While at the Madressa, he had the advantage of learning his Pahlavi under the late Dastur Shams-ul-Ulma Dr. Peshotan Byramji Sanjana, M. A. Ph. D., and his Sanskrit, under a learned Hindu Shastri.

As a pupil of the late Mr. K. R. Cama.

Besides the Sir Jamsetji Madressa, he attended a private class conducted by the late Mr. Kharshedji Rustomji Cama. He was one of the first few pupils of whom Mr. Kharshedji Cama was proud. While the Madressa imparted knowledge of the Irânian languages, mostly according to the indigekous traditional or Eastern method, Mr. Cama, himself a pupil of European scholars, like Profs. Spiegel Mohl and Oppert, imparted knowledge according to the new scientific or the Western method So, Ervad Tehmuras had the advantage of studying under both the methods.

We know, that among European scholars of the past generation, there were two schools for the study of the Avesta.

1. The Vedic, the Etymological or the Philological school ; and

2. The Pahlavi, Traditional or Historical school. There were many who attached due importance to the methods of both the schools. The Parsi scholars of Bombay were attached, to what may be called, the joint school, of which the late Prof. Darmestetor was a brilliant type They attached importance to both, to the knowledge that comes from the comparative study of the language and thoughts of the Vedas, and to the knowledge that comes from tradition as found in Pahlavi books. Ervad Tehmuras also, though a best Pahlavi traditional scholar, attached importance to both the schools.

Though he owed his knowledge of Irânian languages to the Sir Jamsetji Madressa and to Mr. Kharshedji Cama's class, he owed a good deal more to himself, and to his private studies. He was,

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1 For an account of this class *Vide* "The K. R. Cama Memorial Volume" edited by me, pp. XXIX-XXXI

rather seriously of many things in the world for which we cannot account in the light of our ordinary philosophy.

Begins his Persian at Deesa.

It was at Deesa that Ervad Tehmuras first began to learn Persian. We know, that all military cantonments have their Mahomedan Munshîs, to teach Hindustani and Persian to the officers and soldiers. So, Deesa had one. Tehmuras began to learn Persian under such a Munshi. One day, he was discussing with him a certain question that arose during the course of receiving his lesson. He was boldly refuting the view of his teacher. This active discussion between the pupil, a white-turband young boy-priest, and a grown-up teacher drew the attention of a passing Bania, who soon noticed that the young Mobad was a very intelligent person. This Bania gentleman was the famous Karsandas Mulji, the great Hindu reformer, well-known as the defendant in the Mahraj Libel case. He inquired, as to who the pupil was and about his whereabouts, and then saw the maternal uncle, with whom Tehmuras stayed and did a part of his priestly duties. He persuaded him to send young Tehmuras to Bombay to be further educated. Mr. Karsandas's advice was accepted and Tehmuras came to Bombay.

Coming to Bombay.

On arriving in Bombay at the age of 18, he carried on his priestly profession for some time, in the Sir Jamsetjee Jejeebhoy Parsee Fire Temple of the priests of his *Godavrâ panthak*. He also joined the Sir Jamsetjee Jejeebhoy Parsee Benevolent Institution's school in the Fort, and, in the course of two years, made a good progress in English and other subjects.

His connection with the Sir Jamsetjee Madressa.

The Sir Jamsetjee Jejeebhoy Madressa, an institution for teaching old Irânian languages and cognate subjects to young Parsee priests, was founded on 4th March 1863. He was one of the first 13 students who joined the Madressa at its commencement[1]. His career at this Institution was brilliant. In 1869, he won a monthly scholarship of Rs. 30 to be held for two years. In 1871, he was appointed a teacher of Sanskrit in the Madressa. In the same year, he

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For a short account of this Madressa, *vide* "નામદાર સર જમશેદજી જીજીભાઈ પેહેલા બેરોનેટની યાદગારીને માટે ઉભી કરેલી જરથોસ્તી મદરેસાની ટુંક તવારીખ તથા એ મદરેસાના વિદ્યાર્થીઓના સને ૧૮૮૪ થી ૧૮૮૭ સુધીના વાર્ષિક પરીક્ષાઓના એહવાલો, published in 1888, by the Trustees of the Parsi Punchayet.

A Parsee priest using the bow may look to be a strange sight now, but we know, that some of the sculptures of ancient Irân, have represented a personage—at times, a praying personage—with a bow in his hand. That figure has been recently familiarized to us by Prof. Bartholomae, who has given it on the covers of some of his recent publications on Irânian subjects, with the suggestive motto, "Wie du kannst so wolle," or "Wish as thou canst." The Pahlavi Minokherad speaks of several instruments as suggesting spiritual characteristics. There, the bow is spoken of, as suggesting *bundak minashnih* *i.e.*, a perfect thought or devotedness.[1] The emblematic form, referred to in Iranian sculptures and in the Minokherad, suggests the lesson, conveyed in the advice of the Parsee Âshirvâd or Marriage bendection, *viz. bundak minashnih kâr vârz i. e.*, "when you do a work do it with all your heart." It can be said of Tehmuras, that the art of using the bow with precision, learnt by him in his youthful days, served him well in other directions. It made him bold and steady. He went to his studies in advanced manhood with precision and devotedness. He was courageous and bold in the expression of his views.

Knowledge of a little of *Najum*,

When at Deesa, Ervad Tehmuras, besides learning further the recital of the Avesta and acquiring the knowledge of the ritual under his maternal uncle, learnt from him something of *najum* or astrology. Most of the Parsee priests of the older times, who professed to possess some learning, did know something of *najum* or astrology. In fact, the Parsee Dasturs of India, inherited, as it were, this love of the study of *najum* from their Irânian fore-fathers. We learn from the Shâh-nâmeh of Firdousi, that the old kings of Persia often consulted their Dasturs versed in the art of *najum*. Jâmâsp, the learned Dastur of the court of King Vishtâsp, the patron-king of Zoroaster, was known as Jâmâsp Baêtashazich *i. e.* as Jâmâsp the Astrologer[2]. Ervad Tehmuras did not attend to the study of *najum* later on, but, from what he had learnt from his maternal uncle, and from what he had heard and learned from his Bhil friends at Deesa, he was one of those, who, like Shakespeare's Hamlet, believed, that there were many things in the world, not dreamt of in our philosophy. Though free from superstitions, I remember him talking at times, when I attended his Persian and Avesta classes, to which I will refer later on,

1 S. B. E. Vol. XXIV, Chap XLIII, 10.

2 *Vide* my "Yâdgâr-i-Zarirân, Shatroihâ-i-Airân va Afdya va Sahigiya-i-Seistân. *Vide* my "Pahlavi Jâmâspi."

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full-fledged priest. After his father's death, young Tehmuras did not like to continue in the profession at his native town of Anklesar. He went to Deesa, a military cantonment, in the Pâlanpur District, to the house of his maternal uncle, Mr. Peerozejee Rustomjee.Dhâman, who was working there, both as a priest and as an agriculturist. Being the *Bhânej* (ભાણેજ) *i. e.* the sister's son of the only priest of the Parsee congregation there, young Tehmuras, who had a handsome attractive face, was soon popular there, and was known by the pet name of '*Bhânia*' *i. e.* the nephew. A part of the work of a Parsee priest in such out of the way places and camps, where some Parsees had gone to live in the company of British troops, to work as petty shop-keepers, shroffs, chowdries,[1] canteenwallahs[2] etc, was to go every evening to the *sagdi* (*i e.* a fire place) attached to a Tower of Silence, to look after and feed the sacred fire, or the lamp that was kept burning there. So, it was the duty of *panthaki*[3] Peerozejee to go there every evening. As young Tehmuras was now assisting him in his work, he had, at times, to go to the Sagdi, which was in a solitary place, far away from the camp, because a Tower of Silence, of which a *sagdi* formed an adjunct, was enjoined to be built, as far as possible and convenient, on ground far removed from human habitations.

As an archer in the company of Bhils.

It is aptly said, that "a man is the child of his circumstances." So, it was in the case of Ervad Tehmuras. Deesa was not then, what it is now, a quiet and peaceful place. The British in those early days, fixed their cantonments in the middle of districts, which contained people of turbulent nature. Deesa was one of such places. As Tehmuras had to go to the *sagdi* in the evening, and to return in the dark hours of the night, and as the locality was inhabited by some of the turbulent tribes, he had to learn for the sake of self-defence, the art of using the bow and also the gun. His handsome features and his intelligent and smart habits had attracted the attention ofsome of the Bhils, a turbulent tribe living there. He made friends of some of them, and it was they, who taught him the art of using the bow with precision.

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1 A chowdri had to look after the various affairs of the Bazaar in a Military cantonment

2 Formerly the canteens of many a regiment were managed by Parsees, who were known as canteenwallas

3 *i.e.*, the priest in charge of a *panthak*, an ecclisiastic division, or a congregation.

them by mentioning the name of Rustam, the national hero of Irân. So, this *ustâd* of Naosari, who was a strict disciplinarian and who struck terror into the hearts of many a pupil, was known as Rustam Pehlvân *i.e.* Rustam, the hero. Some of these old indigenous classes were held in the early hours of night and morning, and worked before oil lamps. This seems to be in the spirit of the Avestâ times, where the favourite and best hours of study were said to be those in the early and latter parts of the day and the night.[1]

Another custom, peculiar to the old indigenous schools of the stamp of Mr. Palia's school at Surat, was this: At times, some pupils, while reading his *pothâ* or book of Zend Avesta, winked or nodded. To prevent them from going to sleep and to keep them awake, their *chotli* or long hairs, which candidates for priesthood were specially enjoined to keep, were tied with a string, which, at the other end, was tied with a rafter of the house. When the pupil nodded, the straining of the *chotli* at once roused him from his sleep. "*Sutra gan*" i.e., "count or recite your *sutras*", were the familiar words with which, now and then, the *ustâd* roused his dozing *shâgirds* or *chelâs* from their sleep. The word *Sutra* is not Iranian but is Indian. The proper Parsee form for the injunction would be (કરદો ભણુ) "kardo bhan" *i. e.* recite your section. The use of this Hindu word by a Parsee *ustâd* of the early part of the last century, shows that some of the methods of the indigenous Parsee schools were taken from the Indian Shâlâs. The early lessons of the alphabet were taught in some of these indigenous schools by spreading dust on '*pâtis*' *i. e.* wooden boards. Stone slates and slate pens were not much known. They spread ordinary sand or dust over the wooden boards and then inscribed characters on it with fingers or wooden sticks. *Pâti par dhul nâkhvi* i. e to throw dust on wooden slate, is a cant phrase, used even now at times, in the sense of writing or learning.

Life and Training at Deesa.

Young Tehmuras was, at the age of nine or ten, the pupil of such a Parsee indigenous school at Surat. On learning, by heart, the required texts of the Avesta and on knowing the necessary ritual, he returned to his town, and from there went to Broach, to go through the initiating priestly ceremonies of Nâvar and Marâtab. This was before he was eleven and before his father's death, by which time he had become, as it were, a

1 Vendidad IV, 45.

for building the Towers and took prominent part in the affairs of their construction, but did not individually build them.

Early boyhood at an indigenous School at Surat.

On the death of his father, young Tehmuras was only a boy of about 11 years of age. Ervad Dinshaw had begun giving his son priestly education, from his childhood, and had, after some preliminary education in that line at home, sent him to Surat, where, the school of Mr. Aspandyâr Paliâ, a strict disciplinarian, was well-known, as a seat for training boys for the priestly degrees of Nâvar and Marâtab.[1]

Indigenous Priestly schools of the last century.

These indigenous schools or classes of the early part of the last century, were institutions peculiar in themselves. There. the *Shâgirds* or pupils were taught the Zend Avesta, well-nigh free of cost, and were, in return, expected to do some of the household work of their preceptors, such as that of fetching various things from the Bazâr, and even that of sweeping their house and cleaning their utensils. The use of cane, and that even a strong cane, enforced discipline in the strict performance of such duties. The fees paid to these teachers or school-masters were trifling They were not monthly fees, but were paid in a lump sum—and that even not a large one – on the occasion, when the pupil, having learned by heart the recital of the necessary prayers and knowing the ritual, went through the qualifying ceremony of Nâvar. In most cases, a *vâgo i.e.* a suit of dress—not a single ready-prepared suit, but *tâkâs i.e.* pieces of cloths,—formed the additional payment in kind. To add to the importance and value of all these, the payment was made to the *ustâd* in the public before the assembled gathering on the Nâvar day with the application of a *kunkun tillâ i.e.* a mark of red pigment on the fore-head. The *ustâds* or preceptors of this kind were known in all the principal centres of the Parsees. Thus, at Naosari, Mr. Hormasjee Nariman, better known as Hormusji Kamâl, was well known as such an *ustâd.* In Bombay, an *ustâd,* known as Mr. Bhapoo, was similarly well-known. Their very names, as it were, struck terror into the minds of their *shagirds* or disciples. Mr. Rustomji Kotewâl is still known as an *ustâd* of this stamp to many a Parsee priest at Naosari. According to Firdousi, many an Irânian mother of ancient times struck terror into the minds of her weeping children and quieted

1 *Vide* my paper on Nâvar and Marâtab in the Zartoshti, Vol. I, No. 2, pp. 88-94.

A SHORT ACCOUNT OF THE LIFE

OF

ERVAD TEHMURAS DINSHAW ANKLESARIA.

Birth and birthplace

Ervad Tehmuras was born on Roz Behrâm, Mâh Deh, 1211 Yazdazardi, 15th July 1842 A. D., at Anklesar, a town near Broach, on this side of the river Nerbuddah. It was his birth-place that had given him his surname of Anklesaria. Owing to the vicinity of Anklesar to Broach, he was also known, sometimes, as Ervad Tehmuras Bharucha. Anklesar holds a somewhat prominent place in the early history of the Parsees, as it formed the northern limit of one of the *panthaks* (*i e.* ecclesiastical divisions), *viz.*, the Godâvrâ *panthak*, referred to in the Kisseh-i-Sanjan, which gives a short account of the early history of the Parsees after their landing at Sanjan on their emigration from Persia[1]. The colophons of some old Parsee manuscripts point to the place, as the home of their copyists. Owing to his connection with this seat of the Godâvrâ *panthak*, he was looked at by the Godâvrâ priests as one of their leaders.

His father, a Priest & a Contractor.

His father Ervad Dinshaw was, at first, carrying on the priestly profession, but, latterly, he took to the work of a building contractor, and as such, had built the present Tower of Silence at Anklesar. By a strange coincidence, he died soon after; and his was the first body that was exposed in the new Tower, thus proving, in the thoughts of some, the correctness of their superstitious belief, that those, who took an extra-ordinary prominent part in the construction of a Tower of Silence were themselves likely to become the first or early occupants of the Tower. It is for this reason, that we find, that rich liberal Parsees of the older generations, like the first Sir Jamshedji or the first Sir Dinshaw Petit, though rich enough to build Towers at their own individual expenses, did not like, or were not allowed, to do so. They subscribed very liberally to the public funds raised by the community

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1 *Vide* my articles on the subject in the Zarthoshti, Vol. I, Nos. 3-4: Vol. II 1-4. *Vide* my "Early History of the Parsees." p. 17.

تو گوداره بدان تقسيم سيوم — زبرياو تا اوكلسراي نيكوبوم

i. e. O good-natured man! know the third division to be Godareh from Bariav to Anklesar.

A FEW CORRECTIONS IN THE INTRODUCTION OF THE LARGER FAC-SIMILE OF THE MÂDIGÂN-I-HAZÂR DÂDÎSTAN. (Vide P. 17.)

1. In the contents of the chapters in Pahlavi types, on page I, read یح for یخ giving the numerical value 18.

2. On the same page, a little lower down, read زیاده for زیادة as giving the numerical value of 22.

3. In the contents of the chapters in Pahlavi types, on page II, read 7 for 47 as the numerical value of the letter ز.

4. On the same page, lower down, read مح for مخ and the numerical value as 48 instead of 4.

5. On the same page, the figure 26 in the first column, and the words, "Commencement of the book" in the 3rd column, are to be read with the upper line commencing with the words [Pahlavi text] (*denman madigân* etc)

6. Similarly, in the next line, the figure 27 in the first column, and the words لد – 34, in the 3rd column, must be read with the upper Pahlavi line, commencing with [Pahlavi text].

છે પણ તે નકલનવેસે ગુમ થએલા જણાવેલા નથી. એ પછી ૫૪ પછી ૫૭ મેા વરક માડેલેા છે. એ પછી ૫૮ મેા વરક માડેલેા નથી અને ૫૯માં માંડેલેા છે. એ પછી ૬૦ તથા ૬૧ માં વરક આવે છે. પછી ૬૨ તથા ૬૩ મા વરક ઉપર નંબર માંડયા નથી અને ૬૪ માં વરક ઉપર شصت چهار લખેલું છે. એ પછી શસ્તેા પંજ નથી તેથી એ વરકબી ગયલેા હશે ? શશ્તેા શશ અને શશ્તેા હફ્ટ પછીનેા વરક હફ્તાદ છે તેથી એ વરક ગુમ થયલા લાગે છે. વલી હફ્તાદેા એકબી નથી. તેબી ગએલેા છે ? હફ્તાદેા દેા પછી એકદમ હશતાદમેા વરક માડેલેા છે. એ પછી ૧૨ વરક ઉપર નંબર લખેલા નથી અને એ ૧૨ પછીના ૧૩ માં ઉપર નવદેા સેનેા નંબર આવે છે. એ પછી નવદેા ચેહાર છે. એ નવદેા ચેહાર પછી બીજા ચાર વરક વગર નંબર માડેલા છે અને હીઆં એ નકલ ખતમ થાય છે અને અધુરી છે.

એ ઉપરથી જણાસે કે એ જુનો ૨૦માં વરકથી સરૂ થઇ નવદેા હશ્ત (૯૮) મા વરકમાં આખર થાએ છે. એટલે અસલ કેતાબના ૯૮ વરકનું એ લખાણ છે. તેમાંથી ૧૯ વરક શરૂઆતના ગયલા છે. વચમાંથી ૨૬—૨૭–૩૦–૩૫–૪૨–૪૩–૪૬–૪૭ ૫૨–૫૩–૫૫–૫૬–૫૮–૬૫–૬૮–૬૯–૭૧–૭૩–૭૪–૭૫–૭૬–૭૭–૭૮ અને ૭૯ એટલા ૨૪ વરકેા ગએલા છે. તેા શરૂના ૧૯) અને વચમાંના ૨૪) મલીને ૪૩ વરક ગયલા છે અને ૫૫) વરક હાથ લાગેલા છે તેની નકલ દસ્તુરજીએ કરાવી લીધી છે.

Copy of Ervad Tehmuras's pencil note on the subject of a copy of the larger text, taken by Dastur Jamshedji Kuka at the direction of Dastur Jamaspji (Vide above p. 2).

The gaps of the dates &c. have been left unfilled by Ervad Tehmuras.

ઇરાનવાલી વારસાને લગતી ચોપડીના ૨૦) વરક ૪૦ સફા જે તીરંદાજ તરફથી મને સને   માં મલ્યા હતા, તેવાજ ઘોરા જુઝો દસ્તુર જામાસજીને ઇરાનથી   તરફથી સને   માં મલેલા હતા. તેની નકલ મજકુર દસ્તુરજીએ જમશેદજી કુકાદારૂ દસ્તુરના હાથે કરાવેલી તા૰ ૩જી જાનેવારી ૧૮૮૭ ને દીને મને મજકુર દસ્તુરજી પાસેથી મલી છે.

એ દસ્તુરજીએ જેપરથી નકલ લીધી છે તે જુના જુજ હાલમાં   પાસે છે.   એ જુઝોમાંથીબી કેઠે કેઠે વરક ગુમ થયલા છે તથા પાછલા ભાગમાં અસલ કેતાબ ખરાબ થએલી હોવાને લીધે ઘણી ગમ એબારત ઉધઇથી ખવાઇ ગયલી અથવા ફાતી જવાથી ગુમ થએલી છે.

એની નકલ દસ્તુર જમશેદજીએ ઘણી સંભાલથી લીધેલી લાગે છે.

એ નકલના ૫૫ વરક એટલે ૧૧૦ સફા છે, ૧લો વરક ૨૦મા વરકથી શરૂ થાએ છે. એટલે અસલ કેતાબનાં ૧૯ વરક ગએલા છે, એ દરેક સફામાં ૧૭ લાઇન છે. તે મારા ૭૪માં વરકથી સરૂ થતી નકલનાં દર સફાની ૧૭ લાઇનને મલતી છે. અને મારી નકલ કરતાં દસ્તુરજીની નકલ વધારે જીના હરફથી અને ખીચોખીચ લખેલી છે.

દસ્તુરજીની નકલમાં ૨૫માં વરક પછીના ૨ વરક ૨૬ તથા ૨૭ ગએલા છે. તે પછી ૨૯મા વરક પછી ૩૦મો વરકબી ગએલો છે. એ પછી ૩૪ મા વરક પછીનો ૩૫મો વરક ગુમ થએલો જણાવેલો છે. એ પછી ૪૧માં વરક પછીના ૪૨ તથા ૪૩માં બે વરક ગએલા છે. એ પછી ૪૫માં વરક પછી ૪૬ તથા ૪૭માં વરક ગુમ થએલા છે. એ પછી ૫૧માં વરક પછી ૫૨ તથા ૫૩માં વરકો ગએલ

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Committee, we shall expect you to undertake the work on your own account, as you have proposed, and not to postpone the matter indefinitely, which is running a risk of losing the text by the very possible destruction of one or two manuscripts in a single library.—In case of your undertaking the work yourself, I enclose you a separate letter to yourself which you can use in any application to the Director, or otherwise; but you might possibly be referred back to the Committee, as their object is a matter of public intelligence. From what I have seen of your work and letters I have perfect confidence in your ability to edit a Pahlavi text in the manner that is required, and I am glad to find that Professor J. Darmesteter is of the same opinion. As I have stated above, an edition of your Bundahish printed from type will be quite sufficient, if kept as close as possible to the manuscripts.

I shoud be very glad if you would write rather oftener, as there are many questions that arise in the interpretation of Pahlavi, regarding which we might consult each other, if one be certain of a reply. On this subject, I shall continue to consider at leisure, the words that you have marked in your fac-simile, and will let you know the result before long, that is, as soon as my other work will permit. In the mean time will you let me know if you received a long letter from me some years ago (I think it must have been in reply to yours of 27 October 1882 regarding your Dâdistân manuscript) in which I asked you for some passages missing in the manuscripts I had examined. The copy of your Nirangistân which you lent me (I think in 1884) I suppose you received back when I returued it to your address.

With kind regards, I remain

Yours very truly

E. W WEST.

with you to edit the text of your own manuscripts on their account.[2] Before I received your letter, I had already expressed this opinion pretty strongly in writing to Mr. K. R. Cama last mail. Not knowing where the difficulty in making such an arrangement lies, it is impossible for me to do more than express my surprise and disappointment that so obviously satisfactory an arrangement cannot be made, and my hope that the matter may be reconsidered by both parties. The pecuniary arrangement must be much the same whoever is editor ; the committee must have the right of making such general arrangements as selecting the manuscripts to be used, the printers, and type, and seeing that the work was steadily and satisfactorily progressing ; but further details should be left in the hands of the editor who would be expected to exercise his own judgement within the limits of his general instructions, always having the Committee to refer to if difficulties arise that they can solve. That seems to me the common-sense view of the matter as regards both parties. As regards yourself I think it doubtful if you would find it more profitable to edit on your own account than on account of the Committee, always supposing that the remuneration is sufficient for obtaining the services of competent editors If the editors be incompetent the whole work of the Committee will become a practical failure; and to avoid this risk I strongly recommend that no attempt should be made to improve the text, though such improvements may sometimes be suggested in footnotes Even the insertion of omitted and, in the text may be dangerous What is wanted is an *accurate* copy of the best manuscript known, with various readings from one or two of the next best manuscripts which have not been derived from the best manuscript; we want no critical edition yet. So far as to the general question. If, however, you find it impossible to work with the

2 The book has been, since so published, by the photo-zinco process J. J. M.

fol. 78 a 7 must be *har-icho-1-î*; 'even every item of;' *3-gobishnoîh*, 'triple asseveration,' 2 *gôbishnôîh* 'double asseveration.'—In fol. 78a14 read (perhaps) *yanpekûnd chand* (possibly) 'elapsed as'.—In fol. 79a 2 *rakhto*, 'apparel, furniture'. In fol. 79 b 4 may be for *gôharânô*, jewels'.—In fol. 79b 6, 7 *pasûsh-harvîh* for pasûsh-haûrvôîh, 'guardianship of the flock.'—In fol. 80 a 3 *stapartar* ( ) 'more copiously.' In fol. 80a 10 *aîrikhtô*, 'contaminated, (also) convicted,' Av. *irikhta*. In fol. 80a. 14 *vijôsto*, 'investigated, (*vi* +). In fol. 80b 1 *frâr*, 'fore-noon', (see Z.-Phl. Glos. p. 42, 4). In fols. 80 b 4, 81 a 4 may be *tishnân*, 'those thirsting for.'—I must leave the rest till another opportunity, otherwise this letter won't be finished in time.—Of some of the words, not found elsewhere, one can be certain only after fully translating the treatise; so you must take my remarks merely as suggestions.

I think the type, used for the[1]..........from Dastur J.'s manuscript, will do very well for the Bundahish, if you print it on your own account. This type has the advantage of distinguishing between and , and , etc., which the Vienna type (imitating later Bombay Mss.) confounds. It is a pity that and are so much alike, as a very little damage to the type will make them difficult to distinguish. is also more usual in the manuscript than . I suppose you mean to stand for = . There are two distinct suffixes that require to be carefully distinguished. *ân* of the ***present participle***, which is very common in the Dînkard, and or *ând* of the ***3rd pers. pl. conjunctive***, also written *ând*.

With regard to the Bundahish, I must begin by saying that I think it a great pity that the Pahlavi Text Committee cannot arrange

1 A portion of the page is here torn off. J. J. M.

Roe of old English lawyers. When [Pahlavi] is *part* of a name it is Persian فرخ but as a fictitious name it may perhaps be فلان though that is said to be Arabic. [Pahlavi] perhaps stands for [Pahlavi], as it is once written in fol. 74a 16, that is Mitrô-gôv, 'promise-uttering,' and it seems to be usually applied to the person who undertakes to do something for a loan. [Pahlavi] *Zan-bûd* is of course 'there was a woman, a certain woman.' [Pahlavi] I am inclined to think stands for [Pahlavi] *anashatrôîk* 'not of the district, alien, stranger;' I have found [Pahlavi] in the Dinkard, and read it *hû-dâdôîk*, 'well-behaved,' but in your text the second character is clearly *sht*, and the meaning 'strange' would suit the Dînkard passage equally well. For [Pahlavi] I can only suggest *dig* for دیه, and translate in fol. 74a 14 'property which is not the property of the district,' but this is doubtful. In fol. 74b 5 is not the reading *bar-î-denmanîkô-îlak nafshman*, 'the produce belonging to this, which is thy own?"—In fol. 74 b 8, 10 [Pahlavi] must be the plural title of some class of officials, being coupled with the *vâspûharakân*, 'nobles, or princes (not royal)'. I can only suggest that, [Pahlavi] stands for an original [Pahlavi] (as in Pers. پیکان for Pahl. [Pahlavi]), and that we should read *pad-dahâkân*, but this is doubtful. In fol. 75a 8, 10 [Pahlavi] *pelag*, 'half', is Semitic for نیم *nêm*. —In fol. 75b 2 it is rather doubtful whether [Pahlavi] should be compared with برک or بلک. Regarding the *mûstûbâr* Nâmak (fol. 76a 11) I know nothing, but would suggest Ar. مستوره and Pers. ستوار as possibly explanatory of the name. In fol. 76b 7, 8, 10 may not [Pahlavi] be correct as the *negative* before the *conditional* verb *ae ghal yehamtûnêd*, 'should come to?'—I am not quite certain whether the *conditional* requires the nagative [Pahlavi] (instead of [Pahlavi]) but the *conjunctive* does. In fol. 76b 8 try [Pahlavi]. In folio 76b 9, 10, try *aê-dês*, 'like this,' for [Pahlavi]. [Pahlavi] *khatimûnd* means 'concluded, finished, signed, sealed.' [Pahlavi] seems often to stand for [Pahlavi]; the slender [Pahlavi] being sometimes not seen when copying manuscripts. In

Dastur J.'s copy includes your whole fragment (less, perhaps, some last folios), begins 54 folios earlier, and ends 7 folios latter. It may have been copied from another Ms. of the text, or it may be from your own Ms. when in Persia and more complete than it now is ; at any rate, this additional text will make the fragment much more complete and useful. You might perhaps simplify the title into 'The Social Code of the Sasanian Parsis ;' or, perhaps better, 'A fragment of the Social Code of the Parsis in Sasanian times,' unless you find the whole work.

The Kings, mentioned in your fragment, are *Vâhrâm*, son of Yazdakard (A. D. 420-439), fol. 91a 11, *Yazdakard*, son of Vâhrâm (A. D. 439-457), folio 91a 14, *Pîrûz* (A. D. 457-483) fol. 91a 15, 17, and *Khûsrôi* son of Kavâd (A. D. 531-579) fol. 90a 2. Also many high priests and commentators, the dates of some of whom can now be fixed.

If the [Pahlavi] of fols. 78b, 5: 79a 16, b 14: 88a 9: $\frac{89}{2}$ b 2 be the writer of the Dâdistân-i-Dînî, as seems likely, the date of the work must be as late as A. D. 900, and probably later. I thought at one time that the work might have been a commentary on part of the Huspâram Nask, one of the latter sections of which contained some information about the [Pahlavi] of women and children; but further reading shows that this is unlikely. Regarding [Pahlavi] *vindishnô* (literally 'obtainment, earning'). I am a little in doubt whether it means 'property' in general, 'income' or 'inheritance;' and without a complete translation it is difficult to be sure. Many of the words you have marked are difficult. I take [Pahlavi] as *atarsag*, 'not fearing, bold, impudent'. [Pahlavi] (when *not part* of a name) and [Pahlavi] seem to me to be fictitious names, (see specially, fol. 87a 10) used in illustrative cases, as is also [Pahlavi] for a woman; something like the fictitious names of John a Noakes, John a Styles, John Doe, and Richard

(Dr. WEST'S LETTER REFERRED TO ON PAGE 18.)

Rottmannstrasse 10.
Munich, Germany
October 5th 1887

My Dear Sir,

Many thanks for the copy of your fac-simile edition of the Social Code, which seems very fairly executed. I am well aware of the extreme difficulty of making an accurate fac-simile, as every draughtsman must be ; and the only reason why scholars prefer fac-similes to copies printed from type is that they think themselves more secure from emendations which they are apt to distrust. When the editor can be relied on, the printed copies are best, as they are always more legible. You appear to have forgotten that you sent me a written copy of this fragment five years ago, which I have occasionally examined, but have not yet had time to translate. I heard from Professor Darmesteter that you had found a more extensive fragment of the same work in Dastûr Dr. Jamaspaji's library, which you were examining ; and I asked Dr. Stein, who is about to proceed to Bombay* to let me know when you had done with it, as I wished to ask the Dastûr, to lend it to me to complete the copy I had. However, if you are going to print the whole shortly, I need not do so.

You do quite right to try to obtain the original of this second fragment from Persia, before printing. As I understand the matter,

* I have just heard that his going will be delayed, if not prevented, by the dangerous illness of a relation.

(the Fravashi or the guiding spirit) of Ervad Tehmuras that speaks to the Asho Farohar of Dr. West. May they rest in peace! May they advance in knowledge from stage to stage! May their Asho Farohars, their holy guiding Spirits, guide us in the advancement of knowledge!

Jivanji Jamshedji Modi.

Bhagur, Devlali.

Khordad sal, Roz 6, Mah 1, year 1282 Yazdazardi,

17th September, 1912.

Another important letter of Dr. West.

P. S.—After the above Introduction was typed and paged, another letter of Dr. West to Ervad Tehmuras has been found in some of his papers and has been placed in my hands. This is a very important letter, as it shows that both the scholars were carrying correspondence for the decipherment of certain words, in the text of the fac-simile. I give the letter in full, as it gives one of the causes why Tehmuras delayed publishing the facsimile *viz.* his desire to have the whole text from Iran, and as it contains Dr. West's explanation of several words in the text. Dr. West had promised another letter giving further explanations, but, unfortunately, that letter is not found.

Discovery of a recent copy of the larger facsimile.

Again, after writing my above Introdnotion, I have been able to trace the above referred-to copy (vide p 2. above) of Dastur Jamaspji, in the library of his second son, Naib-Dastur Minocheher Jamaspji. I beg to thank Ervad Manockjee Rustomjee Unwala in helping me to trace the whereabouts of this copy, which, I hope, will be of some use to the translator, having been copied about 20 years before the time when it was photographed. On its way to Persia and its subsequent return to India the original seems to have been further spoilt.

The Study, Chakala, *via* Andheri.

10th December 1912.

A short life of Ervad Tehmuras.

I give herewith, a short account of the life of Ervad Tehmuras whose work I have the honour and the pleasure to place before the public, as his posthumous work. I have given my own impressions about the life-work of Ervad Tehmuras, but, for some of the different events of his life, and more especially, for those of his boyhood and early youth, I am indebted to the columns of the Jâm-i-Jamshed of Bombay. Therein, the late Khan Bahadur Bomanji Byramji Patel, the well-known author of the Parsee Prakash, had given a short account[1] of the principal events in his life, and Mr. Rustam Burjorji Paymaster, B.A , LL.B., who, on the lamentable death of Khan Bahadur Patel, has kindly undertaken to continue, as a labour of love, the great work of the Parsi Prakash, had followed suit and had given some interesting information about Ervad Tehmuras's boyhood and early youth —information, which he seems to have acquired from his more personal and friendly association with Ervad Tehmuras[2].

A correction.

I beg to take this opportunity to correct some of the typographical and other mistakes in my Introduction to the previous longer fac-simile. I give a list of these corrections at the end of this Introduction.

Dedication.

I am desired to dedicate this book to the sacred memory of the late Dr. E. W. West. This is, I think, just what Mr. Tehmuras himself would have done, had he lived to publish the book with his Introduction. There was no European Scholar, with whom, I think, Mr. Tehmuras was in more frequent correspondence on Pahlavi subjects than with Dr. West. This dedication therefore is very proper. It is, as it were, a communion of two cognate spirits. It is the Asho Farohar

1 *Vide* Jâm-e-Jamshed of 20th October 1903.

2 *Vide* the 5 issues of the Jam-e-Jamshed from 26th to 30th October 1903.

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applicants, Mr. Sohrab Jamshedji Bulsara, M. A., a lecturer in the Moola Feroze Madressa, has been selected as the translator. Mr. Bulsara has, ere this, successfully translated the Nirangistân, the first Pahlavi Publication under the auspicies of the Victoria Jubilee Pahlavi Text Fund Committee[1].

My humble share.

I have accepted with pleasure the invitation to write a short introduction to this fac-simile. I am glad to have been associated in some way, however humble, with the work of letting Ervad Tehmuras's cherished manuscript see public light, because, I had the pleasure of having his assistance and cooperation in my Introduction of the larger fac-simile. I remember, with pleasure and gratitude, the several evenings we had spent over the two fac-similes in the office of the Parsee Punchayet.

The title of this fac-simile.

Madigân-i-Hazâr Dâdîstân would be a more proper principal title for this publication, as it is a part of that work. But, I have given it, as its principal title, the name of "The Social Code of the Parsees in Sâsânian Times," as it was the familiar name by which it was christened, as it were, by the late Prof. Darmesteter, when it was first known to him about 25 years ago, and by which it was spoken of, before the discovery of its proper name in the Hâtaria Library manuscript, both by Ervad Tehmuras, who prepared and published it, and by the late Dr. West to whom it is dedicated. Again, this name will distinguish it from the larger publication. However, as it is, as it were, a supplement of that larger publication, in order to enable the students to take it in that light, I have given it the additional title of "Madigân-i-Hazâr Dâdistân, Part II."

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1 This translation of the Nirangistân, which, on examination by Pahlavi scholars, like Shams-ul-Ulma Dastur Darâb Pheshotan Sanjana, B.A. and Mr. Behramgore Tehmuras Anklesaria, M.A., has been well spoken of, is now in the Press and will be shortly published.

that study than Mr. Tehmuras, who is, without dispute, the best Pahlvisant of the new generation of Bombay, and who, in all that he has allowed to be seen of himself, has shown the rare union of a critical and sound spirit with all that traditional learning, which one seems inclined in Bombay to make much light of. We are bound, in thanking Mr. Tehmuras, to encourage him to continue and to wish him the success and the support which he deserves with much of our regards."[1]

A present movement to get it translated.

The Trustees of the Parsee Punchayet hold in their hands a sum of Rs. 3,000, in memory of the late Prof. Darmesteter. It was, at first, collected by the late Mr. Beharmji Merwanji Malbari, from the Parsi friends and admirers of the Professsor, on the occassion of his death. The sum was held for some time by the late Mr. Khurshedji Rustomji Cama and myself, and was, in the year 1909, handed to the Turstees, on condition, that the sum may be kept intact, and that a Prize on a Parsee subject may be given every 5th or 7th year, from the accumulated interest. The Trustees had, at first, announced the first Prize of the value of Rs. 500 from this fund, in the year 1909, on the subject of "An outline of the Researches of French scholars on Iranian subjects up to the end of 1908". As no essay came in during the period specified, on the recommendation of the Victoria Jubilee Pahlavi Text Fund Committee, it is now resolved to give a prize of a higher value, viz. Rs. 1,000, on the subject of a translation of the Mâdigân-i-Hazâr Dâdistân. Applications were asked from those who wanted to translate the book, and, out of the several

(1) "Ces faits, glanés en passant et à une vue superficielle, montrent ce que donnera une étude plus approfondie du texte; nul n'est plus capable de le faire que M. Tahmuras, qui est sans conteste, le premier Pehlvisant de la nouvelle génération de Bombay, et qui, dans tout ce qu'il a laissé voir de lui, a montré l'union rare d'un esprit critique et solide avec toute cette science traditionelle dont l'on semble disposé à Bombay à faire trop peu de cas. Nous devons, en remercient M. Tahmuras, l'encourager à continuer et lui souhaiter le succès et l'appui qu'il mérite à tant d'égards." (Revue Critique d'Histoire et de Littérature. Nouvelle Série. Tome XXIV. Décembre 1887. p. 427).

Seven more have been translated by the same scholar in the Dastur Hoshang Memorial Volume [1] in his article, entitled "The Pahalvi [illegible] or [illegible]": They are the following:

(1) Chap. XXVII p. 31 ll. 4-5.
(2) Do XXX p. 36 ll. 10-12.
(3) Do XXXIX p. 54 ll. 5-6.
(4) Do XX p. 6 ll. 2-3.
(5) Do XL p. 56 l. 5.
(6) Do XL p. 56 ll 15-16.
(7) Do XL p. 57 ll. 1-2 (One has to read these lines as corrected on p. 11 of the "Corrigenda and Addenda.")

Dr. C. Salemann also has, in his "Manichaeische Studien" [1], translated a sentence from Chap. XXIV (page 18 l.17 to p. 19 l. 2.)

I have translated one chapter (Chap. XXXVIII, p. 53, ll. 4-10) in my Introduction of the larger fac-simile.

Darmesteter's estimate of Temuras's capability to translate it.

Ervad Tehmuras would have been the right person to translate this important Pahlavi treatise. His profound knowledge of Pahlavi, as that of one of our best Pahlavi Scholars, or, as Darmesteter speaks of him, the best Pahlavi Scholar (le premier Pehlvisant), would have done full justice to it. After giving a cursory account of the contents of this facsimile, Prof. Darmesteter thus speaks of Ervad Tehmuras:

" These facts, gleaned in passing and on a superficial view, show what a more profound study of the text will give. No body is more capable to do

(1) This Volume is being edited and published by Mr. Dh. M. Madon and Mr. Kh. E. Punegar, under the auspices of the Gatha Society.

(1) "Manichaeische studien" von Carl Salemann, I, Die Mittelpersichen texte (1908) p. 145 (Mémoires de l'Académie Impériale des Sciences de St. Petersbourg. Classe Historico-Philologique, Volume VIII No. 10).

treatise, a number of questions referring to marriage, adoption, inheritance, and such other subjects are grouped together, on the authority of old Dasturs of the Sâsânian times, some of them of repute as commentators on religious questions.

The Parsees of India have now their Marriage Act and the Act of Succession, both known as the Parsi Marriage and Divorce Act, Act No. XV of 1865, and, the Parsi Succession Act, Act No. XXI of 1865. These were given to them after a very long inquiry and after several representations made to Government. The Parsi Law Association was specially founded for the purpose, and it completed its work after several years. Those who carried on these inquiries had long to grope in the dark, as there was no old Pahlavi treatise to which they could refer, for their ancient customs and manners. The Dasturs, when asked upon the subject, had to look into books here and there to collect shreds of information. Had this treatise been then known, much time and money would have been saved, and a good deal of information would have been obtained. As Prof. Darmesteter, says this treatise, in the hand of a Pahlavi-knowing jurist, would be very useful. Any fresh legislation, if necessary, shall have to look to this treatise.

A few of its passages translated.

A few of the passages of this treatise, have been translated, ere this, from the larger fac-simile. Six passages have been translated by Prof. Bartholomae, with critical notes, in his above referred to article [1]. They are the following :—

(1) Chap. XIX p. 3 l.10 to 11.
(2) Do do p. 3 l.15 to p. 4, l.1.
(3) Do do p. 4 l.13 to l.14.
(4) Do do p. 4 l.14 to p. 5 l.12.
(5) Do XXI p. 10 l.7 to l 11.
(6) Do XXII p. 12 l.13 to l.16.

(1) Uber ein Sasanidisches Rechtsbuch.

4

The name of the book, which means "An Account of 1,000 opinions" (Mâdigân-î-Hazâr Dâdistân), suggests the question, whether the book, as originally written or compiled, contained exactly 1,000 opinions of the Dasturs or the learned priests of the Sâsânian times. It seems that the word Hazâr (a thousand) is vaguely used, without the intention of suggesting that it really contained one thousand opinions. The book of Hazâr-afsâneh, which is supposed to be the source of the 1,001 stories of the Arabian nights[1], and which itself is believed to have its source in some Pahlavi stories of the ancient Irânians, written, at first, it is thought for Queen Homâi or Chêherazâd[2], may perhaps suggest an analogy and lead one to think that the work may have contained a thousand opinions. But it seems that the word 'thousand' is used rather vaguely to indicate an idea of 'numerous.' For example, we have such a vague use of the word in the Avesta, in such forms as *Hazangrem baêshazanâm* (a thousand of healths) *Mithrem Hazangra gaoshem* (Mithra with one thousand ears) and *Azim Dahâkem Hazangra-Yaôkshtîm* (the Azi Dahâka who used a thousand devices). The Mâdigân is somewhat in the form of a compendium like the Revayets. So, I think, the word 'thousand' is not used with an idea to indicate any exact number.

The signification of the name of the book.

The Pahlavi treatise, of which this fac-simile forms a part, is the first of its kind. It shows that, as said by Prof. Darmesteter, the Parsees of the Middle Ages had some literature of the judicial type. It is, as Prof. Bartholomoae calls it a Law-book (Rechtsbuch) on social matters. We find references to the social life of the ancient Irânians in various Pahlavi books, but they are much dispersed. Again, those references are not very important, from, what may be called, a legal point of view. Here, in this

The value and importance of the Treatise.

(1) Maçoudi, traduit par Barbier de Meynard, Vol. IV, p. 90, Chap. LXVIII.

(2) Vide "The Thousand and one Nights" by E. W. Lane, (1889), Vol. III, pp. 674 *et seq.*

(4). Javân Jim, the father of Zâd-Sparam. Vide pp. 10 and 11.

The date of the Pahlavi Treatise.

This Pahlavi treatise, seems to have been written in, or immediately after, the ninth Century, A. D., when, what Dr. West calls, "the latest extensive revisions of six[1] of the most important Pahlavi works that are still extant",[2] were made. What leads us to this supposition is, as pointed out by Prof. Darmesteter,[3] the mention of the name [4] of Yûdân-Yim,[5] the father of Dasturs Zad-Sparam and Mânushcheher, who lived at the end of the ninth Century, the year of the date of one of the famous epistles of Mânushcheher to his brother Zâd-Sparam being one corresponding to 881 A. D.[6] As Dastur Yûdân Yim is spoken of as "Vahisht-bahr (Pers. Behesht-beherê *i.e.* one who had a share in the paradise) *i.e.* the late", the book must have been written some time after his death. Though written so late as the 9th Century, the authorities quoted are all of the Sâsânian times. Again, as the *malkân malkâ* or the *Shâhân-shâh* is referred to, the treatise undoubtedly refers to Sâsânian times.

The name of the auther, as given in the larger fac-simile, is Farkhanmard the son of Vahrâm ([illegible]) [7]

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(1) Dinkard, Dadistân-i-Dinik, Bundehesh, Nirngistan, Virâf-nâmeh, and the Pahlavi Vendidâd.

(2) S. B. E. Vol. XVIII, Introduction, p. XXVIII.

(3) "Revue Critique d'Histoire et de Littérature," Décembre 1887. Nouvelle Série. Tome XXIV, p. 426.

(4) Vide p. 10, l.5 and p. 11, l.17 of this fac-simile.

(5) Prof. Darmesteter reads the name as Javân Jim. Ervad Tehmuras reads the name as (ગોશને જમ) Goshn-i Jam (Vide "The Report of the Proceedings of the Society for the Promotion of Researches into the Zorroastrian Religion" from 1890-91 to 1897-98, Introduction p. 15.)

(6) S. B. E. Vol. XVIII, Introduction p. XXVII.

(7) P. 80, l. 14.

adoption, property, etc. ; on fol. 85 a chapter on the infallibility of officials (*aê-varîh-i kârdârân*); on fol. 87 another on something written and completed, and other well-considered statements, which latter form nearly the whole of the chapter; and on fol. 88 another on the comparison of any one statement with other statements on the same subject, which continues beyond the end of fol. 91, and contains many names of commentators and kings. There are two folios numbered 84, and two numbered 89; and altogether, about thirty commentators are quoted, and the names of kings Vâhrâm-i Yazdakar*t*ân, Yazdkara*t*-i Vâhrâmân, Pîrûzh, and Khûsrô-i-Kavâtân are mentioned on fols. 90 and 91."

The Commentators referred to in the book.

Of the commentators, referred to above, as pointed out by Prof. Darmesteter,[1] the following are the famous ones[2]:—

(1). Gugoshasp[3] named in the Pahlavi commentary of the Vendidâd. Vide p. 31 of the fac-simile.

(2). Afrag,[4] named in the same commentary, Vide p. 30.

(3). Nishapuhr,[5] the Magopatân Magopat, referred to in the Vendidâd, in the Ardâi Virâf Nameh and in the Epistles of Manushcheher. Vide pp. 14 and 34.

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1 "Revue Critique d'Histoire et de Littérature," Dècembre 1887.

√ (2) For a list of about 47 commentators, named in the Pahlavi Vendidad, in a separate commentary of the Vendidad in the library of Mr. Tehmuras, and in the Nirangistân, *vide* the Paper in Gujarati by Mr. Tehmuras, in "The Report of the Proceedings of the Society for the Promotion of Researches into the Zoroastrian Religion" for the years 1890 to 1898. pp. 69-73.

√ (3) Gugoshasp or Gogushasp is named 22 times in the Pahlavi Vendidad, 11 times in the Vendidad commentary and 14 times in the Nirangistan (Ibid p. 70.)

√ (4) Afrag or Afrad is named in the abovenamed books 23, 18 and 31 times respectively. (Ibid.)

√ (5) Nishâpuhr, variously written and read in different copies of the Vendidad and read "Vakhshapur" by Mr. Tehmuras is named in the abovenamed books 7, 4 and 18 times respectively. (Ibid.) He seems to be identified with Ardâi Virâf in the Virâf-nameh (chap. I, 35.) He is referred to in an Epistle of Mânushcheher (Epistle I Ch. IV 15 and 17.)

gives the numbers of the pages, as recently marked on the manuscript, and the numbers of the folios, as written in Persian characters.

TABLE FOR DETERMINING THE NUMBERS ON CHAPTERS.

Number of the page as marked recently.	Number of the folio as written in Persian characters.	Letters of the Persian alphabet marking the number of chapters.	Numbers on chapters as determined by the letters.	Remarks.
1	74	...	...	Chap. 47, which has begun on folio 73 b of the larger manuscript, continues here.
4	75 b	مح	40 + 8 = 48	
8	77 b	مط	40 + 9 = 49	
12	79 b	ن	50	
16	81 b	نا	50 + 1 = 51	
25	85	نب	50 + 2 = 52	
30	87 b	This chapter bears no letters.	53, By inference.	This chapter bears no letters, but as it follows chapter 52, which begins on folio 85. and as no folios are wanting between folio 85 and this folio, we can safely infer that this is chapter 53.
32	88 b	No letters ...	54, By inference.	On the same reasoning as above we can infer that this is chapter 54

Contents of this publication.

As to the contents of this fac-simile and for the Pahlavi headings of the chapters, I would refer my readers to my larger Introduction, wherein the headings are given as prepared by Mr. Tehmuras himself. As to the different subjects treated in the chapters, Dr. West has given, as follows, a short epitome in his above mentioned Pahlavi Essay :—

" On fol. 75 a chapter begins about an irreverent person (*atarsag aîs*) male or female; on fol. 77 another about one's own property; on fol. 79 several statements about the care of a child; on fol. 81 several opinions for assertion, and specially necessary to observe, about children,

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manuscript, but also of the first batch of 19 folios, which precede the 20th numbered folio, and which, on the very face of the manuscript, are wanting.

"The most important fact that leads us to say this, is the fact of the chapters being marked with numbers. The process of numbering the chapters in this manuscript is one peculiar to it. We see nothing of the kind in other Pahlavi manuscripts, and even in Persian manuscripts, as far as I know. The chapters are not marked with Pahlavi or Persian numbers, but are marked with letters of the Persian alphabet, which we have to count up, according to the Persian method of numerical compilation, following the order of Abjad Havaz (ابجد ، هوز)."

I have given, in my previous Introduction, a table, presenting the letters marked on the chapters and their numbers, as calculated by the above process. In that table, I have included the folios of this fac-simile also. I have thus spoken there of these folios :—

"We have seen above, that, between 73 and 93, there are 19 folios wanting, and they are with Mr. Tehmuras, but, as a matter of fact, Mr. Tehmuras has 20 folios. His portion of the manuscript seems to have been very well preserved, and the numbers of the folios are clearly marked. These 20 folios begin with هفتاد چهار 74 and end with نود یک 91. Numbers 74 to 91, both inclusive, must make up 18 folios; but, two out of the 20 folios, *viz.*, هشتاد چهار 84 and هشتاد نه 89, bear, through some mistake of the copyist, the same number. This accounts for the number of the folios of his manuscript being 20 instead of 18 according to our calculation. So we have still to account for one folio, *viz.*, number 92 which is missing."

Table giving the letters of the memoria technica referring to the chapters.

I give below, a table which gives the Persian letters, from which we are in a position to determine the order of the chapters in this fac-simile, according to the well known memoria technica of the Persian numerical calculation. It also

"There are altogether 55 folios in this manuscript.

The first	36	folios bear numbers, from 20 to 72.
The next	1	folio bears an illegible number which seems to be 73,
The next	12	folios bear no numbers,
The next	2	folios bear numbers 93 and 94.
The last	4	folios bear no numbers.
Total	55	

"On the face of the book, the first 19 folios seem to be missing, because the very first folio is marked بیست 20. Again, the folios from 20 to 72 must contain altogether 53 folios, but, as there are only 36, it appears at first sight, that 17 are missing in this first group.

" We will divide all the folios, for the sake of convenience, into two groups. The first, we will call the numbered group, because the folios therein are, with the exception of two folios, more or less clearly marked in Persian characters. The second, we will call the unnumbered group, because the folios therein, are, with the exception of three folios, not marked......"

" We .....find that in the first numbered group of 36 folios, the following are missing:—26, 27, 30, 35, 42, 43, 46, 47, 52, 53, 55, 56, 58, 65, 68, 69, 71.

" Now we come to the second group of folios, which we have called the unnumbered group. It contains the remaining 19 folios......"

"With respect to this second group we cannot clearly say what particular folios are missing, because almost all the folios are unnumbered.

"Now it appears that some of the folios of the second unnumbered group are the missing folios, not only of the first numbered group of our

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Tehmuras Dinshawji Anklesaria

BORN
15TH JULY 1842.

DIED
19TH OCTOBER 1903.

Messrs. T. D. Anklesaria and Sons offer their best thanks to the Trustees of the Parsee Panchayet Funds and properties for their kindness in subscribing one hundred copies of this book during the life time of Mr. Tehmuras.

slips of paper, to enable the artist to take a proper photo. This would have been avoided had there been a collotyping press here.

"Secondly, the photozinco process, in the matter of this text, has not turned out to be as successful as one would have wished it to be. Some of the marginal letters and some letters here and there even in the body of the pages have not been printed. Hence, a separate table of corrigenda and addenda has become unavoidably necessary, and the students, attempting to study this book, should frequently consult this table. Some of the words and letters on the corners and margins of the folios, being covered over with slips of papers, put over them to preserve the torn portions, an attempt has been made to recover and read those covered portions by moistening them with benzene and holding them before light. Where these attempts have been successful, the words are given in the addenda. My best thanks are due to Mr. Tehmuras Dinshaw Anklesaria, a member of the Victoria Jubilee Pahlavi Text Committee, for this work and for preparing the table of corrigenda and addenda. Mr. Tehmuras has also otherwise assisted me in arranging the order of the folios.

"Thirdly, the folios of the manuscript are not in their proper order. They have been misplaced here and there. (1) They do not bear the *rekâbs* or catchwords. (2) Again, all the chapters do not bear numbers. (3) And thirdly, some of the folios, being torn in their top-corners, where they are generally marked, the numbers of the folios have disappeared. All these facts add to the difficulty of assigning proper places to the folios, which seem to have been bound up in one manuscript in a haphazard way.

Introduction by me in 1901. This portion has disclosed the name of the treatise; and so, it has been published under its proper title of "The Mâdigân-i-Hazâr Dâdîstân" *i.e.* "An account of 1000 opinions." It has been published by the Trustees of the Parsee Punchayet, from the Victoria Jubilee Pahlavi Text Fund under their hands. The work, so published, is a photo-zincographed fac-simile of the manuscript, referred to above by Dr. West as belonging to the late Mr. Manockjee Limjee Hoshang Hataria's Library, which is now located in the Zarthoshti Anjuman Âtash Beharâm in Bombay.

I beg to refer the readers of this Introduction to my longer Introduction in the earlier and larger publication, the photo-zincographed fac-simile of 55 folios. The present publication stands, as it were, as a supplement to the larger publication. As I have said in that Introduction, while studying for it, I had, through the kindness of Ervad Tehmuras, the pleasure and the advantage of looking into the present lithographed fac-simile also. So, while writing that Introduction, I had to say something about the present manuscript also.

The relation of this edition to the larger one.

In order to enable the students of this fac-simile to form a proper idea, as to what position the manuscript of this fac-simile held in the body of the larger manuscript of the Mâdigân-i-Hazâr Dâdîstân, when both the manuscripts formed parts of one manuscript, I quote here, at some length, from my previous Introduction :—

"The task of publishing a text by the photozincograph process is not always a difficult one, because one has simply to place his text before his readers with all its faults and merits. But the task of publishing this work has been an exception for several reasons.

"Firstly, the text has been so much spoilt, especially on the margin and corners of some of the pages, that the soiled portions had to be traced on

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from an ordinary looking-glass, while most of the light above your papers is kept away by a hinged lid to the table, which is lifted up by one edge to a convenient angle. It is a useful mode of tracing with your papers on a level, or only slightly tilted. I used to use one in Bombay from 1844 to 1866, and my father, before me, had another there from 1812 to 1819. My brother also had a smaller one made there, about 1848, so contrived as to admit of tracing from book-plates without damaging the book. I should fancy you could easily convince the owners of the missing folios of the Sâsânian Code that the facsimile process does not damage the original folios, by showing them your own originals, which have already undergone the process. It is a pity not to complete the publication of your fac-simile at an early date.' [1]

Dr. West writes this in 1894. This fac-simile was prepared by Ervad Tehmuras in 1887, or some time before that. As said above, Prof. Darmesteter, having seen a proof copy of it in 1887 when he was in Bombay, had taken a short notice of it in the issue of December 1887 of the "Revue Critique d'Histoire et de Littérature."

The Publication of the larger part of the Treatise.

The larger part of the Pahlavi book, which contained the missing folios referred to by Dr. West, and which itself is incomplete and is much mutilated, has, since Dr. West wrote the above, been published with an

(1) I note here, with pleasure, what Dr. West wrote in the above letter about Ervad Tehmuras's son, Mr. Behramgore, who has, by this time, justified, the good opinion formed of his Pahlavi knowledge. Dr. West wrote: "I was glad to see that one of the Pahlavi students examined last December, whom I suppose to be a son of yours, by his name, showed a better knowledge of Pahlavi than any of his class competitors." The examination referred to, is that of the students of the Sir Jamsetjee Jeejeebhoy Zarthoshti Madressa, of which Mr. Behramgore was a pupil and in which, he now, in addition to his Principalship of the Moola Feroze Madressa, holds the post of a Lecturer in Pahlavi. In the next letter he wrote: "I am glad that your son is studying for the M. A. examination and hope he will pass easily." Mr. Behramgore has passed his M. A. In the same letter (14th February 1895) Dr. West is solicitous for Ervad Tehmuras's health and writes: "You must not work too hard yourself. Perhaps Europe is a better climate for work, but we have been having a continuous frost for the last three weeks, which is nearly as bad in our climate as an Indian May or October is in the other."

Tehmuras Dinshawjee obtained 20 folios of the text from Persia about the year 1872, and prepared a fac-simile of them for publication many years afterwards, when he discovered that 55 folios of another Persian copy were at Teheran, in the library of the late Manekji Limji, which has since been transferred to Bombay. Taken together, these fragments of two separate copies extend from fol. 20 to fol. 98 of the text, with some duplicates and some deficiencies which have not been ascertained, as only 21 folios have been examined." [1]

This publication is the result of a careful fac simile tracing by Ervad Tehmuras. From one of the letters of Dr. E. W. West to Ervad Tehmuras, kindly placed at my disposal, I find that Dr. West took great interest in the work, and even advised as to how the tracing should be done in such cases. I quote here, an extract from his letter of 29th November 1894, because it shows Dr. Wests' interest in the work of Tehmuras, and also because it reveals the fact of his long family connection with India. He says :—

"About the Sâsânian Code ; the risk of damaging the original folios depends upon how the fac-simile is made. You must, I suppose, trace the writing ; and, if this be done with ink, either on tracing or thin transfer paper, there is a risk of the pen sometimes piercing the paper, which would undoubtedly produce blots, here and there, upon the original Ms. This can, of course, be avoided by tracing with pencil, and afterwards inking the pencilled tracing ; in doing which, most of the irregular forms, that always occur in simple tracing, can be rectified by keeping an eye on the original. I suppose you do this, and so get a very accurate copy of the original on your transfer paper. Do you use a tracing-table ? that is, a table with a sheet of glass let into its top, so as to get a strong light below, reflected up

(1) Dr. West's above named article on the Pahlavi Literature in the Grundriss der Iranischen Philologie, pp. 116-17.

regulations referring to social customs, one may say, that the name, previously given to it, is, if not wholly, at least, fundamentally appropriate.

About nine years before Dr. West, the late Prof. Darmesteter also, had, in a short notice [1] of the coming book, which he had seen in proofs, when he was in Bombay in the early part of 1887, called it a Social Code. I think, Prof. Darmesteter, who had been reading for some days with Ervad Tehmuras, the owner of the manuscript, in Bombay, in January and February 1887, and who had come into a good deal of literary contact with him, had taken the suggestion of the name from Ervad Tehmuras himself. I had more than once heard, Ervad Tehmuras speak of this treatise as a Social Code of the ancient Irânians. Again, Prof. Darmesteter seems to have also had an opportunity of looking into a copy[2] of the larger treatise, with the late Dastur Dr. Jamaspji Minocheherjee Jamaspasana, with whom also he read for some days in 1887. This appears to be the case from what he says of the copy in the above notice of our fac-simile in the *Revue Critique.* I lately inquired of Dastur Kaikhusru, the son of Dastur Jamaspji, whether this copy, referred to by Prof. Darmesteter, was with him, and learnt, that it was not in his library.

Dr. West thus speaks of this Pahlavi book :—

Dr. West on the subject of this fac-simile.

"THE SOCIAL CODE OF THE PARSIS IN SÂSÂNIAN TIMES contained originally more than 42,000 words, of which about 26,000 are supposed to be extant

1 " A Compendium of the Social Code for the Parsis, 40 pages, in 4, fac-simile, publiè par Dastur Tahmuras Dinshawji Anklesaria, Parsi, Fort Printing Press, Bombay 1887" (Revue Critique d'Histoire et de Littèrature. Nouvelle Sèrie. Tome XXIV, pp. 425-427. Decembre 1887.)

2. From a pencil note in the papers of Ervad Tehmuras, I find, that the copy was made for Dastur Jamaspji by the late Dastur Jamshedji Sorabji Kuka, and that Ervad Tehmuras had it with him, for some time. I give, at the end of this Introduction, Ervad Tehmuras's pencil note at full length, which tends to show, that the larger part of the Treatise, which had latterly come to Bombay and which has been edited by me ere this, had once before been in Bombay, Dastur Jamaspji had got a copy of it taken, and had then returned it to its owner, Mr. Manockji Hataria to Persia.

INTRODUCTION.

The nature of the Treatise.

The Paĥlavi treatise, of which this publication forms a part, is an important work giving a glimpse into the social life of the Irânians of the Sassanian times.

The late Dr. E. W. West has divided the Pahalavi Literature into three classes, viz.

1. Pahlavi Translations of Avesta Texts
2. Pahlavi Texts on religious subjects, and
3. Pahlavi Texts on non-religious or miscellaneous subjects.

The text, included in this fac-simile manuscript, belongs to the third class. It does not form a separate treatise in itself, but forms part of a larger work which occupies the first place in Dr. West's third division. When Dr. West wrote his essay in 1896, he had not seen the larger part of the treatise, though he had heard of it. So, from the contents of this smaller volume, which he had seen, he named the treatise "The Social Code of the Parsis in Sassanian Times."[1]

Prof. Bartholomae, in his article, entitled "Über ein Sasan-idisches Rechtsbuch,"[1] considers the title not to be completely appropriate, and seems to think, that the title "Law-book" (Rechtsbuch) would be rather more appropriate. Looking to the fact, that among the ancients, the law-book or the Legal Code was chiefly concerned with the

1 Grundriss der Iranischen Philologie, I Band, II Lieferung, III Pahlavi Literature, pp. 116-117.

(1) Sitzungsberichte der Heidelberger Akademie der Wissenschaften, Stiftung Heinrich Lanz. Philosophisch-historische Klasse, Jahrgang 1910. 11 Abhandlung.

DEDICATED

TO

THE SACRED MEMORY

OF

DR. E. W. WEST.

THE SOCIAL CODE OF THE PARSEES IN SASANIAN TIMES

OR

THE MADIGÂN-I-HAZÂR DÂDISTÂN

PART II

BY

ERVAD TEHMURAS DINSHAW ANKLESARIA

WITH

AN INTRODUCTION

BY

JIVANJI JAMSHEDJI MODI, B. A.

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THE SOCIAL CODE OF THE PARSEES IN SASANIAN TIMES

OR

THE MADIGĀN-I-HAZĀR DĀDISTĀN

I-II

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Imperial Organization for Social Services

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